

Sum A
OF THE
AND THE
TREATISE OF THE
manner and order of Predesti-
nation, and of the largenes
of Gods grace.

FIRST WRITTEN IN LATINE
by that Reverend and faithfull servant of
God, Master *William Perkins*, late
Preacher of the Word in
Cambridge.

AND CAREFULLY TRANSLATED
into English by **FRANCIS CACOT,**
and **THOMAS TYKE.**

Romanes 8. vers. 29. 30.

*For those which he knew before, he also predestinate to
be made like to the image of his Sonne, that he might be
the first borne among many brethren.*

*Moreover, whom he predestinate, them also he calleth,
and whom he called, them also he iustified, and whom he
iustified, them he also glorified.*


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Simmons

Simmons
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1745

The Author of this Book
was an eminent Divine
in the Reign of Queen Elizabeth
Preacher of the Gospel
at Cambridge


To the Right VVorshipfull
Sir Peter Buck, Knight : And to the
vertuous Lady his Wife, Grace and
peace from God our Father,
and from our Lord
94601 *Iesus Christ.*



Right Worshipfull, amongst
the manifold points of Chri-
stian Religion, the trueth of
the Doctrine cōcerning Pre-
destination is worthy serious
and sober study for the sound vnderstan-
ding thereof. For first, it is something diffi-
cult & obscure. Secondly, because it is by
some eagerly impugned, as a friuolous and
forged inuention of mans braine. Thirdly,
diuers opinions haue passed from diuers
mē diuersly about this one point; whereas

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notwithstanding there is but one truth, and one definite and constant sentence to be found in holy writ concerning it. Fourthly, this one doctrine doth giue very good euidence, and an ample demonstration of Gods infinite mercie and exact iustice. Fifthly, it affordeth some taste of his profound and impenetrable counsell. Sixthly, it doth notably manifest his admirable wisdom and policie, and the incorruptible purity of his nature, who wisely disposeth all things, and vseth euen euils without iniustice, and the least receipt or infusion of corruption; and all for the manifestation of the glory of his Name, and of the splendour of his renowned properties. Seventhly, it confoundeth the common cauill of many desperate and insatuated Atheists, who would make Gods predestination the pillar of their sensuall security, and secure sensualitie. Lastly, it ministreth exceeding comfort vnto those, who renouncing the kingdome of Sinne, do liue like
Saints

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Saints in the kingdome of Grace. First, because it is not possible for any such to sinne with full consent of heart. Secondly, because no personall merits are required of them. Thirdly, because the Spirit of God abideth in them, who is busy within the hieue of their hearts as a Bee, and worketh them like waxe. Fourthly, because God hath eternally predestinated them to eternall ioyes, and those also incomprehensible and ineffable. Fifthly, because God hath in abundance vouchsafed that to them being but an handfull, which hee hath denyed to whole heapes besides. Sixthly, for that they being elected, can in no wise petish, for the counsell of the Lord shall stand for euer, *Psal.* 33. 11. And hee loueth them with an euerlasting loue, *Jeremy* 3. 4. Though a Mother should forget her Child, yet he will not forget them, for he hath grauen them vpon the palme of his hand, *Isay* 49. 15, 16. therefore hee

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will confirme them vnto the end, *1. Cor.*
1. 8. and by his power keepe them vnto
saluation, *1. Pet. 1. 5.* He will loue them
cōstantly, though he visit their transgres-
sions with rods, *Psal. 89. 32, 33.* He will
Iere. 32. neuer turne away from them, though he
40. take them by the neck (as *Iob* speaketh)
Iob. 16. and beat them, though he cut their reines
12. and breake them, and though he pow-
reth their gall vpon the ground, and run-
neth vpon them like a Gyant. *Ioseph* did
affect his brethren entirely, though hee
spake roughly to them. Hee may also
sometimes let them fall, as a louing Nurse
may her child, but he will lift them vp a-
gaine; therefore howsoeuer they may
Piptein. fall, yet they shall not fall away. Indeed
Egyptein they may leaue their first loue, as the
Rem. 2. 4. Church of *Ephesus* did, but they shall ne-
uer leaue to loue at all, if euer they loued
1. Cor. 13 truly. For (as *Paul* sayth) *Loue doth neuer*
8. *fall away*, it may be lessened, but it cannot
be lost. In like manner, their faith may
be

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be covered, as the Sunne with a duskie cloud in a gloomy day : or as the trees are with snow sometimes in winter ; but yet it continueth firmly fixed (though now and then eclipsed) in the sphere of the heart, and keepeth sap in the roote. For the righteous man is as a tree planted by the riuers of waters, *Psal.* 1. 3. and is built by that great builder of heauen and earth vpon a rock, *Math.* 16. 18. These comforts will this one doctrine affoord, being thoroughly pondered and vnderstood. And no doubt these and the like considerations mooued that holy and learned man of blessed memory, to publish this present treatise for the benefit of the Church, and the same haue also incited vs to turne it out of the tooong wherein he wrote it, into the English, for their profit who are ignorant in the other ; and the rather, because it is contriued and penned very plainely, soundly, and succinctly, as the subiect will permit. The
which

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which (Right Worshipfull) assuring our
selues of your vnfeigned loue vnto the
truth, we do present and dedicate to you,
in token of deserued gratitude for vnde-
serued kindnesse, not doubting of your
courteous and kinde acceptance. And
thus we humbly take our leaues, recom-
mending you and all yours to the pro-
tection of Iehoua. *Rocheſter*, this 19, of
February. 1605.

Your Worships in all dutie,

Francis Caeſſ, and

10 OC 61

Thomas Tuke.



¶ To the Right VVor-
shipfull Master Iohn Hayward.
Maior: And the Worshiptull Iu-
rates his Brethren: And the whole
Communalitie of the Towne
and Libertie of Fa-
ersham.



Ight Worshipfull, as many
other wholsome and hea-
uenly doctrines grounded
vpō the word of God, haue
beene and are to this day
contradicted and impug-
ned: euen so it fareth with the diuine and
deepe doctrine of Gods Predestination;
a doctrine not more heauenly, then whol-
some, nor more commodious, then com-
fortable, & yet as heauenly & as com-
modious,

B

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dions, as any doctrine whatsoeuer, which the Scriptures do afford. The Pelagians held, that God predestinated men to life or death, as he did foresee that they would by their naturall free will receiue or reiect grace offered. They taught, that it was in mans power to beleue, or not to beleue: they placed the causes of saluation in men themselves out of God, and held, that the Elect might fall from grace and perish.

Others hold, that albeit the Lord electeth some of his meere mercy without respect of any thing in them, that yet he reiecteth those which are reiected, because he did foresee that they would reiect his grace offered vnto them in the Gospell. Some Vbiquitaries hold, that *Adams* fall came to passe without Gods decree, or any ordination of his: secondly, that no decree of God dependeth vpon his simple will, concerning the saluation of the godly, or the reiection of the Reprobate: thirdly, that God doth vterly nill the reprobation of any: fourthly, that the Reprobate may bee conuerted and sau'd: fifthly, that Christ dyed for the reprobates, and

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and that it is the purpose and will of God simply, that all men without exception should be saved. Some do subiect Election vnto Gods eternall decree, but not Reprobation. Others, putting no difference betweene Reprobation and Damnation, do thinke, as God doth passe by some men of his meere pleasure, that he doth in like sort damne them of his meere will and pleasure, whereas indeed sinne is the cause why men are damned. Many of the Romish synagogue do teach, that men are elected for their foreseene faith, and meritorious works. And it is the common opinion of all Papists, that the Elect cannot be certaine and sure of their election, vnlesse it be extraordinarily by some speciall reuelation, and singular priuiledge. Many also there are, which would not haue this doctrine publickly taught by the Minister; but without good reason. For first, as the Minister must not search the secrets of God which are not reuealed, so he must not suppress or hide that which is reuealed. For things Reuealed, belong to *Deu. 29* vs and to our children for ever, as *Adosee 29* cheth.

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heth. Therefore as we may not search in
to those things which God will haue kept
secret, so we may in no wise be wholly ig-
norant of those things which he hath re-
uealed vnto vs. But this doctrine of Pre-
destination, is very plentifully and perspi-
cuously reuealed and deliuered vnto vs in
the Scriptures. Secondly, as the word of
God omitteth nothing which is neede-
full to be knowne, touching the saluati-
on of our soules, so wee must know, that
it teacheth nothing but that which is
profitable, and worthy to be learned of
all. For that speach of *Paul* to the Ro-
manes is true of all the writings of the
Prophets and Apostles also, *Whatsoe-
uer things were written, were written for
our learning.* But the word of God doth
teach this doctrine of Election and Re-
iection, as is euident by many places
therein : therefore it is necessary and fit
to be taught of the Minister, and to be
learned of the people. Thirdly, it is the
duetic of all faithfull Ministers to teach
all the counsell of God, as *Paul* sayth
hee did : but Predestination is a part
of

Rom. 15.4

Act. 20.
37.

upon Predestination

of Gods counsell: therefore it ought to
bee deliuered of vs vnto the people of
God; alwayes remeimbring, that wee
applie our selues to your capacities, and
teach it orderly (as occasion serueth)
keeping our selues in all sobrietic with-
in the limits of the Word. Fourthly, Christ
commaundeth the Gospell to be prea- *Mark, 16*
ched to euery creature: but this Doc- *15*
trine belongeth to the Gospell, and
therefore is to bee preached vnto the
vnlearned, as to the learned. Lastly,
all Ministers are bound to keepe back
nothing which is profitable, but to shew *17, 20*
it as *Paul* did: But the doctrine of Pre- *20*
destination is very profitable. For first,
it letteth vs see the omniſciencie, the
omnipotencie, the ſoueraignetic, and
immutable nature of God. Secondly, it
ſerueth to increaſe and confirme our faith
and hope, concerning the eternall felicitie
of our ſoules and bodies; ſeeing it is
not founded vpon our ſelues, or vpon any
ſandie foundation, but vpon the conſtant
and vchangeable good pleaſure of God.
Thirdly, it teacheth vs not to wonder at

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Numb. 20.
26. the small number of beleeuers, and at the hardnesse and blindnesse of many mens hearts and minds. For it sheweth, that God hath elected but a few, and hath passed by many, leauing them vnto themselves, and deliuering them vp into the hands of the Diuell. Fourthly, it serueth to strengthen and comfort vs in all afflictions, and to arme vs against all the fiery darts of the Diuell, and the fury of his lims.

Rom. 8.
28, 39.

For it sheweth, that nothing can separate vs from the loue of God, and that all things worke for the best vnto them that loue God, euen vnto them that are called of his purpose. All stormes and waues of woe shall passe ouer, and in the end we shall rest in the quiet haue of euerlasting happiness. Fifthly, this doctrine stayeth vs from taking offence at the Apostacy of many professors: for it sheweth vs, that all is not gold which glisters, and that some stand for a time, and some stand fast for euer. *If they had been of vs (sayth Iohn) they should haue continued with vs.* Sixthly, it teacheth vs to acknowledge Gods singular

1. Iohn 2.
19.

goednesse towards vs, who of his meere
good

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good will toward vs, hath elected vs vnto
eternall life, and the fruition of Immor-
tall glory in the heauens. Seuenthly, it
serueth to teach vs humility, and to beate
downe the pride of our harts. For it shew-
eth, that Gods grace, and not our good-
nesse, is the originary cause of our welfare
and saluation. The cause, which moued
God to choose vs rather then many o-
thers, was not our foreseene preparations,
or meritorious works, but his owne loue,
and free good will toward vs. Lastly, (to
omit sundry vses which might be made of
this one doctrine) it teacheth vs to ascribe
the glory of our saluation to God alone,
and to walke thankfully before him, ma-
nifesting the gratitude of our hearts by
our religious, righteous, and sober liues.
To conclude, some are so far out of loue
with this doctrine, that they can scarce
with patience indure to heare it spoken
of. And many licentious and prophane
persons do very wickedly abuse it, to take
vnto themselves liberty of lasciuious and
loose liuing. For (say they) if I be ordey-
ned to be saued, I cannot be damned, and

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If damnation be my destiny, I can neuer be saued: And therefore it skilleth not how I liue; for if God haue appointed me to be saued, I shall be saued, though I do iust nothing: and if he haue determined that I shall be damned, I shall neuer escape it, though I liue neuer so well. For Gods decree is constant, his appointment shall stand, whosoever sayth nay to it. But these men forget, that God doth predestinate men as well to vse the meanes, as to attaine vnto the end. As he hath appointed a man to liue, so he hath appoynted the same man to vse those meanes which preserue life, as meate, drinke, rest, recreation, labour, phisicke. Euen so, as hee hath appoynted a man to be saued, hee hath appoynted him to vse the meanes, and to walke in the way of saluation, as to beleue: and therefore the scripture saith, *So many as were ordeined to everlasting life, beleued, Act. 13. 48.* And Paul sheweth, that those God doth call, whom hee hath predestinated, and iustifieth those whom he doth effectually call, before he glorifieth them. And in his Epistle to the
Ephes

Rom. 8.

30.

upon Predestination.

Ephesians he teacheth, that (as God hath
chosen vs vnto life eternall, so) he hath *Ephes. 1.*
also chosen vs in Christ, *that we should be* 4.
holy, and without blame before him in loue:
and that as hee hath ordeyned vs vnto
saluation, so hee hath *created vs in Christ* *Ephes. 2.*
Iesus vnto good works, which hee hath or- 10.
deined that wee should walke in them. As the
Scripture teacheth vs that God hath ele-
cted vs vnto saluation: so it doth also
teach vs, that hee sent his Sonne to saue
vs. As God had determined that Christ
should not dye in his infancie (as the e-
uent declared) so hee did appoynt his fa-
ther in lawe *Ioseph* to take hym and his
Mother, and to flye into Egypt, when *He-* *Matth. 2.*
rod sought to destroy him. By which 13.
wee see, that as GOD hath predestined
the end, so hee hath also predestined the
way and meanes thereunto. Hee there-
fore that desireth to be saued, must vse
the meanes which God hath appointed.
His damnation may not without cause
be feared, who following the sway of his
carnall affections, contemneth or negle-
cteth the meanes of grace, and will not *1 Sam. 2*
walke 25.

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walke in the way which leadeth vnto glory. But wee (Beloued) reiecting all the fantasies and fantastike inuentions of man, must rectifie our iudgements by the rule of Gods word, and with discreet diligence and sobriety we ought to labour for the true knowledge and right vnderstanding of this celestiall and solacious doctrine of Gods eternall Predestination; a doctrine not so profound as profitable, and not so abstruse and intricate, as many doe imagine. A notable furtherance hereunto this treatise following will afford; penned pithily, concisely, and perspicuouly by a very learned and iudicious Diuine. Now (my Brethren) amongst many other things which belong to this doctrine, there be two things which I do commend to your Christian consideration. First, the priuiledges of Gods elect and adopted children. Secondly, the notes of Election vnto saluation, and the practise of those things, whereby a man may come to be in his conscience soundly perswaded, that he is a chosen vessell predestinated to eternall life. For the first; Many and excellent

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lent are the prerogatiues and immunities,
wherewith the Elect are priuiledged and
adorned : therefore the *Psalmist* saith, *Glo-*
rious things are spoken of thee, O thou Citie of *Psal. 87.*
God. And yet as glorious and numerous 3.
as they be, they are not easily discerned
and acknowledged of the world : first, be-
cause their disgrace is common and pub-
lique, by reason of the spitefull and inue-
terate malice of the Serpent and his seed,
whereby it commeth to passe, that the
faithfull in all ages haue acted a part lon-
ger or shorter, in a dolefull tragedy vpon
the stage of the world, so as that of all men
they haue alway for the most part seemed
most miserable, and least respected of
man, and priuiledged of God. Secondly,
because sundry slips and sinnes haue bin
observed in them. Thirdly, the vpright *Prou. 29.*
man is such an abomination to the wic- 27.
ked, as that through his cankered spite,
his spitefull and rancorous hatred, he can-
not behold and fanse his sweet and louely
condition. Fourthly, the principall orna-
ments of the Godly are darke and spiri-
tuall, as the *Psalmist* saith, *The Kings daugh-* *Psal. 45.*
for 13.

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*ter is all glorious within; and their outward
estate is vsually obscure, course, and rag-
ged; not much vnlike to the Curtaines of
the Tabernacle, whose outwarde coue-
rings were of Goates haire, Rams skins,
and Badgers, but the inward were of fine
twined linnen, blue silke, purple & skarlet,
Exod. 26 with the most exquisite embroydering of
the Cherubins vpon them.*

The World, vnto Gods Children is
as a Step-mother, and may be tearmed
Gods Schoole-house, in which hee tray-
neth vp his Children as Schollers vn-
der the crosse, often correcting them
with his rod of affliction. Whence it is,
that the world accounts them infortu-
nate, and beeing vnable to iudge of
colours, through the dimnesse of her
sight, shee considereth and commendeth
none but such as are light, though they
weare and lose their brightnesse, whiles
shee is poring on them. But although
the World bee bleare-eyed and dim-
sighted, yet those which are elected out
of the world, do feelee, and see, and can
say much, And the word of God con-
teyneth

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keyneth in it many royall and notable priuiledges and dignities, properly belonging vnto those whom God hath elected and adopted, some whereof I will briefly and plainly heere set downe.

The first dignitie is their glorious and *Prinil. 1.* honorable stiles and titles. They are called in the Scriptures, The people, the redeemed, the sonnes, the building, the husbandrie and household seruants of God, the brethren, the spouse, the members, the seed & the sheep of Christ, the temples of the holy Ghost, the seed, the sonnes and the daughters of *Abraham*. They are called liuely stones, a spirituall house, heires of the promise, Saints, faithfull, Kings, Priests, yea an holy & princely priesthood, a peculiar people chalenged of God, a chosen generation, and an holy nation.

The faithfull and chosen children of *Prinil. 2.* God alone haue true title to all the outward blessings of God, for they only beleeue, and they are only Gods obedientiaries. *Isa. I. 19*
I. Tim. 4
Reprobates are but indeed vsurpers of them in his sight. We lost them in *3.* *Adam*, and we receiue right neither in them
nor

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not to them, but by Christ. His passions haue purchased our possessions.

Prinil. 3. The Elect only can vse Gods blessings to a right end and in a right maner. For they only are pure (being purged in the blood of Christ) and they only can pray with a true faith. The wicked make their riches their owne ruine, and Gods benefits their owne bane, and either abuse them, or vse them not as he commandeth them, and causeth his owne children by his grace to vse them.

Prinil. 4. God hath appoynted his holy Angels, which for their strength and fortitude are called Gods; to guard and protect his people. *The Angell of the Lord* (saith David)

Psal. 34. pitcheth round about them that feare him.

7c And the Apostle sayth, that they are all *ministring spirits, sent forth to minister for their sakes which shall be heires of saluation.*

Prinil. 5. The Lord hath honoured his Elect, and no doubt, yet doth and will (when it pleaseth him) by preserving them, and prouiding for them very effectually, and sometimes also very wonderfully. Hee saued *Noah* from drowning, *Lot* from burning,

Ilias

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Elias from famishing, *Mordchai* from murder, and *Paul* from those bloody Votaries, by providing for them very kindly. Hee saved *Samsen* miraculously from perishing by thirst, and *Daniel* from the teeth of the Lions. *David* saith, *The Lord drew him out Psal. 18*
of many waters, and deliuered him from the 16,
cruell man, and gave him great deliuerances. 48, 50.
He did often and strangely also preserve our late Queene of holy and happy memory, from the desperate and malicious attempts of Popish Traytors, set a worke by the Diuell to murder her. He prolonged her dayes, he held the Crowne on her head, and kept the Scepter in her hand "*Paul. 4.*
with peace and prosperitie, the time and *Pins 4.*
tyranny of " nine or tenne Monsters her *Gr 5.*
mortall enemies, though their slaues con- *Greg. 13.*
tinually plotted and practised against her, *Sixtus. 5.*
and though the Prince of the aire thundered against her in his * Lieutenants (as it *Urban. 7.*
Greg. 14.
were from the clouds) with curses and *Innoc. 9.*
curled Excommunications. Lately also *Clemen. 8*
he hath vouchsafed an admirable deliue- "*Pins 5.*
rance to his Anointed our gracious King, *Greg. 13.*
and reys all, from a most barbarous and *Sixtus 3,*
horrible

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horrible confusion. And of this kinde of fauour and fauourable dealing vsed of the Lord, we may reade plentifully in Diuine and Ecclesiasticall stories. And no doubt, the wicked haue sometimes fared the better for the Elects sake, as *Laban* did for *Jacob*, and *Potiphar* for *Ioseph*, and those which sayled in that dangerous voyage to Rome, for *Paul*, who was in their company. God told *Abraham*, that if there were but ten righteous persons in *Sodom*, hee would not destroy it for their sakes. *Eliphaz* saith, that the innocent shall deliuer the Iland; meaning, that God doth often deliuer a whole countrey from perill, for the iust mans sake.

Prinil. 6. For his Elect GOD hath altered the course of nature. He diuided the waters of the red sea, that his people might passe dry-shod through it. He caused the Sunne to stay, and the Moone to stand still, till his people had auenged themselues vpon their enemies. For *Gideons* sake he caused the dew to fall only vpon a fleecce of wooll, and kept it from falling vpon the ground: and afterwards, at his request he let it fall on

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on the earth, and kept the fleece drie.
For *Hezekiah* his sake he brought the
shadow in the dyall of *Ahaz* ten degrees *Isa. 38. 8*
backward, by the which degrees the
Sunne was gone downe.

GOD doth often preferue his chosen *Psalm. 72*
children from perils then, when he doth
persecute the wicked. *Many sorowes* *Psalm. 32.*
(sayth *Dauid*) shall befall the wicked, but he *10.*
that trusteth in the Lord, shall be compassed
of mercy. *Noah* was deliuered, when the
wicked were drowned. The *Israelites* *Gen. 19.*
passed, whē the *Egyptians* perished. Whē *16.*
Sodom was burned, *Lot* was brought
foorth. When *Ierico* was sacked, *Rahab*
was saued. When *Abab* was slaine, *Ie-*
hosaphat escaped. When *Ierusalem* was
to be destroyed, the Lord commanded *Ezek. 9.*
the godly to be brāded, that they might *4.*
be preferued. Moreouer, when the Lord
deliuereth his own people, then he doth
sometimes thrust the wicked into their
dangers. The righteous (sayth *Salomon*) *Prov. 12.*
escapeth out of trouble, and the wicked shall *8.*
come in his stead. And as he doth vsually
crosse their cursed counsels, so he doth
often

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- oftentimes curse theyr malicious and bloudie enterprises, and cracks them vpon their owne crownes, and breakes them vpon their own backs. *Haman* was hanged on that galowes which he himselfe had prepared for *Mordecai*, whom the King did greatly aduance. *Daniel* was brought from the Lions, and his accusers being cast into the den amongst them, were deuoured of them. God preserued *Shadrak*, *Mesbak* & *Abednego* in the hot fiery furnace, and slew the men with the flame of the fire, that brought them forth to be burned. The Lord deliuered good *Iehoshaphat*, and caused his enemies that came against him, to help forward their owne destruction. The Lord hath deliuered vs frō these barbarous and blood-thirsty Catholiques, and hath for the honour of his mercy pulled the rotten house of their diuelish inuentions vpon their owne heads. *His name be prayed for ever and euer, Amen.*
- Prinl. 8.** Christ hath altered the nature of afflictions vnto his elect and faithfull members. For whereas they are cast vpon the

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the wicked, as punishments due vnto
them for their sinnes wherein they liue,
they are inflicted vpon the Godly by *Psal. 89*
God, as a mercifull Father that desireth *31, 32.*
the amendment of his children. Because *Hab. 12.*
our hearts are drossy, the Lord, as our *6.*
moist skilfull founde, casteth vs into the
furnace of afflictions, that he might re-
fine vs. Because we are subiect to trans-
gresse and goe astray, the Lord impar-
keth vs within the pales of aduersitie,
and hedgeth vs about with the thorny
quick-set of the crosse, that we might
be kept in some compasse. *Dauid sayth,*
Before I was afflicted, I went astray, but *Psal. 119*
now I keepe thy word. Because wee are *67.*
by nature vntoward to that which is
good, the Lord vseth the crosse as a
Schoolemaster to instruct vs. There-
fore *Dauid sayth,* *It is good for me that* *Psal. 119*
I haue bene afflicted, that I may learne *71.*
thy Statutes. Because wee are by na-
ture inclined to the loue of the world,
the Lord, as our Nurse, doth weane vs
from the loue thereof, by affliction, as
the Mother or Nurse drieth her Child
from

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from the brest, by rubbing it with some bitter thing. To be brieft, the Lord by afflictions exerciseth our faith and patience, learneth vs humility, and teacheth vs how to esteeme of prosperity. By afflictions hee maketh vs to take experience of his loue, and of those graces which he hath giuen vs. By afflictions he learneth vs to be mercifull vnto the miserable. For the sense of sicknes, and the feeling of poverty through Gods blessing, is a notable meanes to make vs pity the poore and the sick. The Apostle

2 Cor. 4. sayth, *Our light affliction, which is but for a moment, worketh vnto vs a far more excellent, and an eternall weight of glory; though*

17.

Ephes. 2. not as a cause procuring it (for wee are

8. saued by grace; and euerlasting life is the

Rom. 6. free gift of God in Christ) yet as a way

23. and meanes directing and leading vs thereto. Christ hath two Crownes, the one of thornes, the other of glory: hee that will be honoured with the last, must bee humbled and tryed with the first. Thus it is euident, that God sheweth himselfe a father, in afflicting his Children.

upon Predestination.

Arē. But as for the Reprobate, his crosses are curses, and his afflictions are fore-runners of further iudgements inflicted and sent of God as a seuerer and dreadfull Iudge.

God hath altered the nature of death *Prinl. 9.*
vnto all the elect. For Christ by his death hath been the death of death, and the death of sinne, which is the sting and strength of death. First of all, God by death teacheth vs to detest sinne, and to acknowledge the seuerity and sharpnes of his anger against it. Secondly, by death he deliuereth vs vterly from the body of sinne. Till death we attaine not vnto perfection, and at death sinne is wholly consumed. When we dye, sinne dyeth. For sinne is so nothing like luy, which falleth downe and dyeth, when the tree on which it hanged is cut down. Thirdly, the Lord doth sometimes take away his children by death, that they should not see those euils which he hath purposed to plague his enemies withall.

Mercfull men are taken away (sayth Isa. 57. 1.)
(saith) and no man vnderstandeth that the
right-

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2. Chron.

34. 28.

Gen. 19.

22.

righteous is taken away from the euill to come. So the Lord tooke away good Iesiah, that his eyes might not see all the euill which hee purposed to bring vpon that place Yea such is his loue vnto his Saints, that he cannot doe that to the wicked which he would, so long as they liue amongst them. As the Angell told Lot, that he could do nothing till he was gone out of Sodome: euen so it may be truly sayd, that Gods loue is so feruent towards his chosen, as that it sometimes keepeth him from scattering his iudgements in those places wherein they liue. Therefore he doth often remoue them by death, that he may more freely poure out the vials of his wrath vpon the vngodly. Fourthly, by death God learneth vs to seeke a place of rest, and to alienate our affections from the world; which being like vnto bird-lime, would otherwise more easily belime our affections, that they could not soare vp to the heauens the place of our home. Firstly, by death the Lord humbleth vs, and teacheth vs, not to pranke and plume vp our

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Our bodies lyke Peacocks, as if wee meant to liue euer. Sixtly, the Lord by their deaths occasioneth their experience and feeling of the vertue of Christs resurrection. Lastly, as death is the complement of mortification, and endeth the battell betweene the flesh and the spirit; so it fully finisheth all earthly calamities, and as a Ferry-maⁿ it transporteth vs ouer the tempestuous and broad Ocean of tribulations and afflictions, into the calme and quiet haueⁿ of endlesse happinesse. But as for the Reprobate, it is to them as a boat, to cary them out of a riuer of earthly miseries, into a restlessse & bottomlesse sea of infinite & ineffable torments. And because their felicity (if any) consisteth in the finite fruition of worldly prosperity, God in his appointed time, by death as by a knife, cutteth asunder the threed of life, and so casteth them out of their paradise, and sendeth their soules to the place of the damned, where they shall continue terribly tormented, till that dolefull and dismall day of vengeance.

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Primi. 10 God hath ordeined the writing of his word, the preaching of it, the administration of the Sacraments, and his dispensers of them principally and properly for the benefit of the Elect. Saint Paul sayth, *Whatsoever things are written aforetime, are written for our learning, that we through patience and comfort of the Scriptures, might have hope.* Iohn saith, he wrote that wee might beleue in the name of Christ. Therefore his writings properly belong to the children of God. And the Apostle writing to the Ephesians, sayth, that Christ gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors and Doctors. But to what end? *For the reparation of the Saints, and for the edification of Christs body.* And this is no small prerogative. For the Sacraments are signes and seales of Gods grace. The preaching of the Gospell is the power of God to saluation to all that doe beleue. In his word he hath recorded his will. And his Ministers are as it were his Trumpeters, which do sound in our eares the trum-
pets

Rom. 15.

4.

1. Ioh. 5.

83.

Ephes. 4.

82.

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pets of his Law and Gospell, and instruct vs whento stand still, when to rectyre, and when and how to march forward. They are through his assistance our spirituall Fathers, by whom he doth procreate and beget vs vnto himselfe, for our good and his owne glory. Now all these things profit the Reprobate nothing at all, but do indeed through the rebellious corruption of theyr hearts, harden and stiffen them, as the Sunne doth clay.

The Lord hath vnited all his elect and *Primi, 12* deere children vnto Christ, by his Spirit, and by a true and lively faith. And by reason of this vnion, they are after a sort vnited to the whole Trinity, Father, Sonne, and holy Ghost. Yea hence it is that we are partakers of Christs benefits. For as the members of the body haue neither sense nor motion, vnlesse they be vnited to the head: and as the science or grisse receiueth no nourishment, except it be set in the stock and grow vp with it: Euen so, vnlesse we be vnited vnto Christ our stock and spirituall

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small head, we haue no spirituall life and motion, neither are we actually partakers of his benefits. But being once vnited and knit vnto him, we receiue sense and sap, life and motion.

Prmil.
12.

All the elect and faithfull people of God, are partakers of the prayers of all the Godly throughout the world. The children of God haue fellowship one with an other, as with Christ their head. Whereas on the contrary, they pray for the confusion and finall destruction of his and their impenitent, pestilent, and irreconcilable enemies, and can not but hate and abandon those, whom they see to walke peruersly in wicked and reprobate courses, without remorse of conscience, and all shew of repentance. For G O D hath put a secret antipathy and mortall enmity betwene his seed, and the seed of the Serpent. Therefore Salo-

Prov. 29 mon sayth, *A wicked man is an abomination to the iust, and he that is upright in his way, is an abomination to the wicked. And*
37.
Psal. 37. as Dauid sayth, *The wicked practise against the iust, and gnaweth his tooth against*
12.

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*gainst him. So he also sayth thus of him. Psal. 37
I selfe, I haue hated them that giue them- 6.
selues to deceitfull vanities. And againe,
Doe not I hate them, O Lord, that hate Psal. 139
thee? I hate them with the perfection of 21.
hatred, as if they were mine viter ene-
mies. And in the fifteenth Psalm, con- Psal. 151
temning of a vile person, that is, of a 4.
wicked wretch, and the honouring of
the Godly, is made an infallible note
of a faithfull member of the Church.
By which it appeareth that there is no
sincere and solid communion betweene
Gods children and the slaues of the
Diuell. And therefore it is one of our
priuiledges and peculiar dignities, to in-
ioy the loue, and louely communion of
the Saints.*

*Faith, by which we walke and liue, Priuile.
by which we are iustified and adopted, 13.
without which it is impossible to please
GOD; this faith, which is a superna- Heb. 11
turall gift of God aboue corrupt and 6.
created nature, this faith (I saye) is Act. 13
peculiar and proper to the Elect: 48.
therefore Saint Paul calleth it, The faith Tit. 1. 1.
of*

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1. Thes. 3 of the Elect: and teacheth the Thessaloni-
2. nians, that it is not common to all men.
Secondly, Hope is an excellent gift of
Rom. 5. 5 God, for it maketh not ashamed, and by
it the Apostle sayth we are saved, that is,
Rom. 8. by hope we expect and wait for that sal-
24. uation, which by faith we apprehend,
and assure our selves of, for the invalu-
able merits of Christ. Now, this grace is
not giuen to any besides the Elect. For
how can the Reprobate hope to be sa-
ued, seeing they are appointed for the
Prou. 16. day of euill, and are reserved to the day
4. of destruction, and shall be brought
Iob. 21. forth to the day of wrath? Thirdly,
30. Loue, which springeth out of a pure
1. Tim. 1 heart, and floweth from a good consci-
5. ence and faith vnfeigned, is giuen only
to Gods Elect. For it is not possible for
the Reprobate to loue God, to that end
and in that manner which God requir-
eth; seeing he hath cast them off from
all eternity, and purposed not to giue
them any sauing grace; considering
also that they are by nature voyd of pu-
ritie, and do liue and dye in sinne. Now
this

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this priuiledge is the greater, because
this grace is very rare and excellent.
Loue is (as it were) a knife, wherewith
faith shareth and cutteth out the duties
which we doe owe vnto God and man,
in some good and acceptable manner.
Loue is the cock which letteth out the
water of Gods graces out of the cisterne
of our hearts. Loue is the nurse of huma-
nitie, the mother of equitie, the maintai-
ner of vertue, the daughter of faith, the
preseruer of pietie, the mistresse of mo-
destie, the badge of Christianitie, the
bane of discord, the staffe of concord, *Col. 3.*
the keeper of the Crowne, the bond of *14.*
perfection, and the note of a true dis- *Iob. 13.*
ciple. Saint *Paul* in some sort prefers it *35.*
to faith and hope, when he saith, Now *I. Cor. 13.*
abideth faith, hope and loue: but the chie-
fest of these is Loue. By which we see, that *130*
the Lord hath highly honoured vs, in
that hee conferreth this glorious grace
vnto none but vs. Lastly, that filiall *Prou. 9.*
feare, which is the beginning of wis- *10.*
dome, and the well-spring of life, to a- *Prou. 14*
uoyd the snares of death, and which *37.*
makes

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makes a man to keepe the golden rule of mediocritie, is giuen onely to Gods Elect. For how can the Reprobate, who doe loue sinne, and doe not loue God, how (I say) can they feare to displease him, because they hate sinne, and loue him? or how can the Reprobate, who are all ordeined to ineuitable and eternall perdition, be sayd to feare God as a Sonne feareth his louing Father, seeing they be slaues, and considering that the word of God pronounceth him happy and blessed, who standeth in awe of GOD, and feareth to offend him? If the Reprobate be blessed, then of all men the Elect are most accursed. But wee shall say that those are blessed, whom the Lord hath accursed, if we shall say, that the Reprobate doe feare God with that feare whereof I now speake.

Psal. 112. 2.
Primi. 14.
2. Chron. 14. 11.
Nabum. 1. 9.
Mat. 23. 4. yet Christ told him from heauen, that he

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he persecuted him. The afflictions of Gods children, are called in the Scrip- *Col. 3. 24* tures, Christs afflictions. For such is the vnion and communion betwixt the head and the members, that if any of *Romel. 11* them smart, the head is partaker of the 8. grieſe. If any part be crazed or annoy- ** Remiſſe* ed, the heart is ready to mourne, the *authoritie* head to conſult, the tongue to bewaile *is either* and vtter it, the foot to run to the Sur- *beate* beat- geon, and the hand is ready to do her *nish, or* duty. Euen ſo it is betweene Chriſt *Popiſh,* and his members. If any of them bee *Chriſt di-* iniuriouſly vexed and troubled, hee *ed by the* takes the wrong as done vnto himſelfe. *former,* And ſo Chriſt may be ſayd to be cru- *his in big* cified in that great city, which is myſti- *members* cally called *Sodom* and *Babylon*, that is, *he laſt* *Rome*, becauſe hee is there put to died by death in his members, and is in them *both, and* (as it were) ſlayne continually by ** Ro-* yet doth *miſh* miſh authority, as hee was by it (if wee *by the* ſpeake properly) crucified and put *laſter,* to death. So in lyke manner the Lord *Zach. 3,* ſayeth, *He which toucheth you, toucheth 8.* *the apple of mine eye.* And as Chriſt *Matt. 25* eſtee-

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esteemeth of those good deeds which men do vnto them, as done vnto himselfe: euen so hee accounteth the bare neglecting, and the not relieuing of them in their wants, as if the wicked had been in this kind of duety faultie vnto himselfe.

Primi. 15 God will shorten the World, and hasten the comming of his Sonne for the Elect. And so that speech of Christ may be vnderstood, *For the Elects sake those euill dayes shall be shortened.* Moreover, such is the patience and good wil of God vnto his Elect, as that hee stayeth his comming for a time, because he would (as *Peter* affirmeth) haue none of them to perish, but come vnto repentance, that when hee commeth, they may bee welcome vnto him, and hee to them.

**2. Pet. 3.
9.**

Primi. 16 God doth effectually call the Elect, and none besides them, and they alone are iustified in his sight. For hee doth pardon them alone, and they only are clothed with the spotlesse robes of Christs perfect righteousness. Therefore **Isa. 53. 5** the Prophet saith, *The chastisement of our peace*

**Rom. 8.
30.**

**Isa. 53. 5
6.**

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peace was vpon him. The Lord hath layed
vpon him the iniquitie of vs all. For the 7.
transgression of my people was he plagued.
By his knowledge shall my righteous seruant 11.
iustifie many. He bare the sinne of many, 12.
He doth not say all. For he came to saue *Matth. 1.*
his owne people only from their sinnes. 21.
He did not so much as pray for the Re- *lohn 17.*
probate. Now this is a very great and 9.
admirable priuiledge, and honour, that
God should send his only Sonne to dye
for vs few despicable wretches, and that
Christ should lose his life, and shed his
heart blood for vs only, whereas it was in *Act. 20.*
it selfe (being the blood of God) suffi- 28.
ciēt to haue redeemed a thousand thou-
sand worlds of sinners. If a man had a
medicine able to cure all diseases, and
would not giue it any sauing some few,
they were wonderfully indebted to him.
The blood of Christ is able to heale all
our soule-sickneses, and to deliuer vs
from all our sinnes: and it hath pleased
him to wash vs alone in it, and to with-
hold it from the far greater part of man-
kind. By which we see, how highly hee
D hath

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hath honoured vs, and how deep we are in his debt. If three men were in danger of drowning or burning, and a man should come and deliuer one of them, and leaue the other two to the danger, all men might well say, that he fauoured him more then the other. By our sinnes we were all in danger to be drowned in that sulphury lake, and to be consumed with the fire of Gods wrath, as well as the Reprobates. Our sinnes deserue it. But Christ hath set himselfe betweene his Father and vs. He hath taken no notice (as it were) of them: and vs only, who are elected, he hath redeemed. As the Lord drowned the Egyptians onely in the Sea, so Christ hath ouerwhelmed our sinnes only in his blood. And as the Propitiatory couered the Arke and the Decalogue: so Christ couereth his Elect with his bloud, and hideth them, yea them alone, from the wrath of God, and therefore *Paul* calleth him, The sauiour of his body. By which we see, his grace & good will is farre greater to vs then to them.

Ephes. 5.
23.

Primi. 17 It is impossible through the vertue of
Gods

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Gods decree and Christs merits, that any of the Elect should fall into the sinne against the holy Ghost, into which some Reprobates haue rushed.

The Elect being once actually redeemed, haue liberty to serue and worship GOD without feare of any euill. They serue him chiefly for his loue, and for conscience of his commandements. The wicked seeme to serue him oftentimes, but it is for some sinister respect, as for feare of damnation (as the slaue obeyeth his Master for feare of the whip) or for feare of imprisonment, or an ill name, or else for the loue of lucre, or the desire of glory or credit with men.

The elect alone do merit at Gods hãds, for they being alone partakers of Christs meritorious righteousness, do also alone, it being accounted as their owne, merit euerlasting life of God. Now is not this an exceeding great fauour, that we being but wormes, should deserue euerlasting happines of so high a Maiesty? It doth greatly commend the loue of God to vs, and the rather, because he hath graced

Primit.

18. 9

Luk. 12

74.

Primit.

19.

Iob. 25. 6

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vs only with the inestimable merits of his Sonne, refusing to impart them to many millions of men, as noble, as wise, as learned, as beautifull, as mighty, and as wealthy as our selues.

Prini. 20 The Elect being once effectually called, do sinne thenceforward only of infirmity. Therefore Saint *Iohn* sayth, that

1. Iob. 3. 9. *Who soeuer is borne of God, sinneth not*, that is, with full consent of will. For so far-

foorth as he is regenerate, he doth not sinne. Wherefore *Paul* in the person of all true beleeuers saith, *If I do that I would not* (meaning euill) *it is no more I that do it, but the sinne that dwelleth in me.* But on

the contrary, wickednes (as *Iob* sheweth) is sweet in the wicked mans mouth, he hideth it vnder his tongue, he fauou-

reth it, he will not forsake it, but keeps it close in his mouth. His sinne is as his soule, and therefore *Salomon* saith, he can

not sleepe except hee haue done euill. And the Prophet *Isaiah* sheweth, that

the wicked is so soldered to his sinne, as that hee will not learne righteousness, though mercy be shewed vnto him: in
the

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the land of vprightnes, where true religion is commanded, countenanced and professed, he will do wickedly; neither respecting Gods mercifull dealing, nor the good ensamples of the Godly. Whereas the faithfull detest and abhor their corruptions, and struggle against them, striving and desiring to be deliuered of them, as a prisoner of his bolts, or as those which are troubled with the disease *Incubus*, called the Night-mare, desire or struggle to be rid thereof.

The Scriptures do teach, that God hath *Primil. 28* made peace betwixt the creatures and his children. The stones of the field are in league with them, and the beasts of the field are at peace with them. *Iob. 5. 23.* The Lord by his Prophet *Hosea* sayth, that he will make a couenant for them with *Hos. 2. 18.* the wild beasts, and with the foules of the heauen, and with that which creepeth *Exod. 11.* vpon the earth. Do we not reade, that 7. the Sea made way to the *Israelites*, and *Exod 14.* ouerwhelmed their enemies which pursued them? Do we not reade that Rauens *22, 28.* fed the Prophet *Elijah*? Do we not reade *I. King.*

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- that the hungry Lyons fauored *Daniel*,
and that the fire spared the three Chil-
Math. 2. 9 dren? Did not a Starre conduct the wise
men to the place where our Lord lay?
Iob. 41. 5, Did not the Lord make a couenant for
22. his seruant *Ionah* with the Whale, whose
teeth (as the scripture saith) are terrible,
and by his might he maketh the depth to
boyle like a pot? And did he not make
Act. 28. a bond of peace for *Paul* with the vene-
5, 6. mous Viper, when she being vpon his
hand he receiued no hurt, though the
Barbarians wayted when hee should
haue swelne, or falne downe suddenly
dead: On the contrary, we reade that he
drowned the wicked world with water,
& burned the filthy Sodomites with fire.
2. King. 2 He met with ambitious *Abfalom* with a
24. tree, and slue those wicked childrē which
mocked the Prophet *Elisha* with Beares.
2. King. 9 He made the dogs to eate the flesh of
36. wicked *Iezabel*, and destroyed *Herod*, that
Act. 12. cruell & vainglorious king with wormes.
23. He plaged the Egyptiās with frogs, flyes,
Exod. 8, & lice. Yea, the Lord hath all creatures in
heauen and earth ready (whē it pleaseth
him)

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him) to run vpon the wicked and reprobate, as a greyhound vpon his game whē the leash is takē off, which he manifesteth when he sayth by *Jeremy*, *I will &c.* *Iero. 15.*

The Eleēt being once forgiuen of God, 3.
& accepted vnto euerlasting life for the *Prmil.*
merits of Christ, haue ioy vnspeakeable, 22.
and that peace which passeth all vnder-
standing. *The kingdome of God* (sayth the *Rom. 14.*
Apostle) *standeth in peace and ioy in the* 17.
holy Ghost. If the health of body be such a
thing, as is rather with comfort inioyed,
then in words to be expressed; how great
shall we think is the peace of conscience,
& ioy in the holy Ghost? It may be tasted,
but it can not be expressed. The malefa-
ctor hath great peace and quietnes with
himselſe, whē the King hath granted him
his pardon: euen so the eleēt should haue
great peace & tranquility of mind, when
as God, the great King of heauen and
earth, hath pardoned their sins, and re-
ceiued thē to fauour. But on the cōtrary,
the Reprobate & irreconcilable sinners,
that sell themselues to worke wicked-
nes, and drinke iniquitie lyke water,

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Isa. 57.
30.

haue either no peace at all, but are like the raging Sea that cannot rest, whose waters cast vp myre and dirt, or else are senselesse like stocks, labouring of a spirituall apoplexy, and a diuelish dead palsy, being sunke into the gulse of security, and hauing made a league with death and a couenant with hell.

Prinl, 23

The Elect haue an Altar, whereupon if they lay all their prescribed sacrifices, they shall be accepted of God, as smelling sweetly in his nostrils. But the Reprobate, and all their sacrifices are odious and abominable in his sight. They want our Altar Christ Iesus, who should purge and sanctify theyr offerings, and by whom they should offer them vnto the Father: and therefore their goodly sacrifices are but goodly sinnes.

Prinl, 24

God giueth his holy Spirit to his Elect only, who in Gods appointed time maketh his habitation in them, who doth also sweep the floores of their spirits with the hand of his grace, and the beesome of his word, and trimmeth vp the houses of their hearts with the sweet and pleasant

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lant flowres of his spirit, and adorneth them with the costly tapestry and precious ornaments of his orient and excellent graces. He pertumeth them (as it were) with frankincense and coales of Iuniper. He buildeth windowes within them, that they may receiue the bright and beawtifull beames and louely light, which do shine from the Sun of righteousness. Hee constituteth a kingdome within them: hee ruleth them with the strength of his arme, and the scepter of his word. He stablisheth his throne with iustice and mercy: he fostereth the part regenerate, he bridleth and tameth the rebell, euen the rebellious corruption of the heart, and by little and little consumeth it. As for the Reprobate; their hearts are the dens of the Diuell, and the cabins of sinne, stincking loathsomly like a dead carryon. There is indeed a kingdome within them: but the Diuell is the King, Sinne is the Queene. His Throne is wickednes, his Scepter is iniquity, his Lawes are the liberty of the flesh, his rewards are death, and they are

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are his slaues and vassals.

Prinil,

25.

2. *Pet.* 3.

18.

1. *Pet.* 2.

2.

As the Elect may haue Grace, so it is possible for the to grow in grace : therefore *Peter* exhorteth vs, *To grow in grace, and in the knowledge of Christ*, and sheweth also how we may grow. But for the Reprobate; as they are void of all true sauing grace, so they grow not therein, for they can not increase in that which they want. A man cannot grow in bignes, vnlesse he haue a body. A man can not grow rich, vnlesse he haue riches. They may increase in sin and grow in wickednes, as clay doth in hardnes whē the weather is dry, or as the riuers do in depth & bredth whē the tide commeth. Againe, whereas the Lord doth very often giue the reines to the Reprobate, and suffers them to rush headlong into horrible enormities, as the *Gadarens* Swine did into the Sea; hee doth mercifully preserue his owne people, and graciously keepeth them oftentimes from declining and falling; and whensoever they either stumble or fall, they may recouer themselues by serious and sound repentance. But God hath

not

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not vouchsafed the gift of godly sorrow
and true repentance to the Reprobate.
It belongs only to Gods Elect. Wee
may reade of *Davids* repentance, of *Peters*
falling and rising, of *Pauls* conuer-
sion : but wee neuer read of any true
* turning that euer any reprobate made. * *to turne*
If any of them repent, it is but for fa- *truly, is*
shion sake, or for feare of punishment. *so returne*
It is not for loue to God, or for the ha- *from all*
tred of sinne for sinne, or for the consi- *sinne vnto*
deration of Gods loue vnto them. As *God,*
lead being cast into the water, can not
but sinke, so the Reprobate can not
but sinne. And as a Mill-stone lying
in the bottome of the Sea, can not
come vp, so the Reprobate beeing ou-
uerwhelmed in the bottomlesse pit of
iniquitie, can not repent. Though it
were possible to remoue a Mountayne
out of his place, yet it were more im-
possible to remoue a Reprobate from
his corruptions. Hee may mooue, but
hee will not remooue. Hee may turne,
but hee cannot returne. As it is im-
possible for him to reuiue, who is or-
dained

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dained to perpetuall death: so it is impossible for him to reuiue from sinne, whom the fountaine of all life hath righteously forsaken, and deliuered for euer vnto Sathan, to hold captiue in the graue of sinne, and in the darke and deadly dungeon of iniquity.

Prinil.
26.

The children of God haue the spirit of prayer, and with boldnesse may approach vnto the throne of his grace, and put vp their suites vnto him. The King will permit a true subiect to come into his presence and speake vnto him, when a rebell or traytour shall finde no such fauour. A Kings sonne may speake vnto his father, when others are not permitted so to do. We are the sonnes of God, and the seruants of his sonne; therefore we may boldly in the name of our elder brother, present our selues before him, and put vp our supplications to him; and the rather, because he knoweth and approoueth vs. For as the Apostle sayth, *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his,* But the Reprobate and their prayers
are

2.Tim.2
19.

upon Predestination.

are abominable in his sight. They want the spirit of prayer, and either can not pray at all, or not in the right manner. Neither can they approach with boldnesse vnto GOD, seeing they haue no part in Christ, nor Christ in them. They cannot pray with confidence to be heard; seeing they are destitute as well of faith, as of the fauour of God.

GOD accepteth the sincere will and *Prui.* feruent desires of his faithfull and elect 27. children to belecue, repent and obey for faith, repentance & obedience. For *As* *Ps. 103*
a father hath compassion on his children, 13.
so hath the Lord compassion on them that
fear him. He will spare them, as a man *Mala. 3.*
spareth his owne sonne. But fathers vse to 17.
take in good part their childrens works,
so they do them with care and diligence,
though not so perfectly and exactly as
indeed were meet. In like manner, if we
will and with an honest heart desire to
do well, though we do it very weakely,
God doth notwithstanding take all in
good part, and regardeth not the imper-
fection of the worke. A desire of grace

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is one degree of grace, and a will to do well, is with God accounted doing well. Therefore *Paul* sayth, *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

2. *Cor.* 8. 12. That which he saith of giuing almes, is true in the performance of all other duties. If there be in a man a ready and willing mind to belecue, repent, and obey, though he do not these things perfectly, or so well as many of his brethren do; yet God, for the merits and intercession of his Sonne, accepteth both of him and his imperfect works, and in mercy rewardeth him, *Dauid*, besides his dayly infirmities, did thrice grievously offend God, and yet he told *Salomon*, that if he would walke before him as *Dauid* his father, he would establish the throne of his kingdome, so as that he should not want a man to be a Ruler in *Israel*. And albeit in that place he requireth that he should do according to all his commandements, whereby he may seeme to exact perfect (and therefore impossible) obedience; yet if we consider all things well,

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well, it will plainly appeare, that hee
meaneth no other thing, then that hee
should labour and seeke to please him
in all things: because hee setteth his fa-
ther *Dauid* before his eyes as a patterne
to follow, and becaule else-where we
reade that hee maketh the same pro-
mise vnto him, onely requiring of him,
To indewour himselfe to doe his comman- 2. Chron.
dements, as hee had begun. Now this 28.7.
is a very comfortable doctrine. For
when a man considereth that G O D
respects his weake obedience and ho-
nest heart, and accounteth the will to
doe, for the deed done, his heart is ea-
sed, his conscience is appeased, his mind
is settled, and beholding the infinite loue
of God, he is rauished with ioy, and pro-
uoked to magnifie his mercy, and to
struggle against the corruption of his
heart, to please him in doing all things
which are pleasing in his sight. Now, lest
we should beguile our selues (for mans
heart is a mine of subtilty) in thinking we
desire, & will to belecue, repent & obey,
whē as we either do not at al, or do but as

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a reprobate may doe. I will set downe
some rules, which as the touch-stone
trieth gold, and as *Salomons* sword found
out the right mother, so these may serue
to discouer the truth of our desires, and
to deserue the goodnes of our wils. First
of all, if we be grieued that we can desire
and will no better then we do: second-
ly, if we do desire and will to do these
things for the glory of God, and because
we are perswaded that both these things
and the willing of them are pleasing vn-
to God: thirdly, if we strue to increase
in willing and desiring, and if we feede
them with the diligent hearing of Gods
word, with holy meditations, with often
prayers, and with setting before vs the
ensamples of excellent men, as the
Priests kept the fire vpon the altar, and
fed it continually, and suffered it not to
go out: fourthly, if to our wills and de-
sires we ioyne reformation of our liues,
and in our seuerall callings labour ac-
cordingly to serue God: fifthly, if in our
hearts we prefer eternall seruing of God
in heauen, before all momentany profits
and

Leuit. 6.
12.

upon Predestination.

and pleasures whatsoever. Sixtly, if we had rather liue in a continuall crosse all our life long, but yet pleasing God, and being in his fauour, then spend the same in sinfull pleasures, continually displeasing his Maiesty. Seuently, if we desire and will to serue him, and to returne home vnto him from all our sins, though wee were verily perswaded that there were no hell. Lastly, if wee had rather please God, his rod of correction being alwayes exercised vpon vs, then liue without remorse of conscience against our knowledge, in profitable and pleasant sinnes, continually vexing and displeasing G O D our gracious Father; though wee were certainly (as it were by oracle from heaven) assured that we should at the last gasp repent, and be saved, notwithstanding our former rebellion, and horrible disloyaltie. If we desire and will to belecue, repent, and obey, and find these things in vs, then our desires will goe for currant, God will accept of them, and approoue them.

The Lord indeed suffereth his children *Print*
E dren 28.

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dren to fall, but it is to let them see that
their standing is by his grace, and to
shew them that he is not obliged with
any bond of their merits (which are iust
none) to susteine and vphold them: he
doth it also, to make the cling the closer
about him, and to seeke more earnestly
for his assistance, as the little child skree-
keth out for help when it is false, & lieth
flat sprawling vpon the ground: he doth
it to humble the and to abate their natu-
rall pride: and as he lets the fall in loue, so
by their falls he manifesteth his wisdom
& integrity, and sheweth his admirable
cōpassion & humanity, in forgiuing and
in raising them vp againe. But the falls of
the reprobate kinde the coales of Gods
wrath against them, and further their full
& finall perdition: they serue to increase
their sin, and consequently their paines:
they serue for punishments sometimes of
former offences: and by committing one
sinne in the neck of an other, they put
out the light of nature, they harden their
hearts, and fit themselues for further wic-
kednes, euen as the stichy becomes the
harder

harder by striking. I graunt indeed, that oftentimes they are grievously galled & perplexed with their sins. But it is not a sorow that causeth repentance vnto saluation neuer to be repented of. And usually it fareth with them, as it doth with yong Hat-makers, or such as vse to play at Scoole-ball. In the beginning their fingers may blister, and their hands may ake, but after a while, their hands become hard and brawny, and are well armed for such works, and the more they practise, the lesse paine they feele: so the custome of sinning takes away the sense of the sin. And as *h* dropsey mā, the more he drinks, the drier he is: so the reprobate, the more he falleth, the more he fasteneth falling.

It is not possible that any of the Elect *Prini. 29* should be damned, or that any of them being soundly conuerted, should wholly for a time (much lesse for euer) fall away *a 2. Tim.* from God and perish. For Gods decree of *2. 19.* *a* Election is constant, and his *b* counsell *b Ifa. 46.* shall stand. *c* Him that cometh vnto me, *IO.* (saith Christ) *I cast not away*, that is, I do *c Iohn 6.* not cast off or eiect him, that embraceth *37.*

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me with the hand and armes of a lively
 faith, and testifieth the same with the
 fruites thereof. And whom God hath
 predestinated, called and iustified, them
 d Rom. 8. d he will also glorifie. For his couenant
 30. with them is an e euerlasting couenant,
 e lere. 32 and his gifts are without f repentance.
 40. g *Loue is strong as death: much water can*
 f Rom. 11. *not quench loue, neither can the floods*
 29. *drowne it.* Piety, which perisheth, was
 g Cant. 8 neuer piety. And true faith (though as
 6. small as a graine of mustard seed) cannot
 altogether vanish and bee extingui-
 shed: For God will releeue it, hee will
 h Isa. 43. not h breake the brused reed, nor quench
 3. the smoking flaxe. Indeed faith may be
 shaken, but it can not be shiuered in pec-
 ces: it may be mooued, but it can not be
 remooued: it may wither and wax dry,
 but it can not weare away quite and die:
 Sathan may sitt and towze it, he may lay
 siege against it, but he cannot sack it,
 he shall neuer destroy it. The Sunne may
 set and for a time lye hid, but it remay-
 neth in the heauen: and faith may be
 couered (as fire with ashes) but yet it
 conti-

open Predestination.

continueth in the heart. The fish may be in the water, though she floate not alwayes aloft. There is sap in the roote, when the leaues areaine off, and the top naked, and in appearance withered. So faith liueth, though it haue lost some signes of life. The Sunne and the Moone may be indeed eclipsed: euen so the eye of faith may be dimmed. But as the Sun and Moone do not perish in their eclipses, nor lose their light for euer; euen so faith doth not perish when it is eclipsed: It may indeede receiue a buffet, whereby it may (as it were) reele and stagger and fall to the ground, and there for a time lye like a man in a swoone, or fit of the falling sicknes, but it cannot dye; because God, the wellspring as well of spirituall life, as of naturall, will neuer forsake it. The Thames may suffer an ebbe, but it is not starke dry at any time: so faith may come to a very low ebbe, but yet it will haue water alwayes in the bottome. As a great riuer may be frozen ouer with hard ice for a time, and so couered with snow, as that it seemeth ra-

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ther a Rock then a Riuer, or like to
other ground; euen so faith may be (as
it were) frozen ouer with thicke yce,
and so hild with the snow of sinne, as
that it may not bee seene at all for a
time. But as there is water in the Ri-
uer which is deepe; notwithstanding
the frost, though it be not seene: euen
so there is life in faith, though for a
time it do not appeare. But when the
weather is broken, when the holy Ghost
begins to make a thawe, with the fresh
fire of his grace, when the South wind
blowes hard, and when the Sunne of
righteousnes hath melted the ice, then
Faith will appeare, and flow amayne,
as a Riuer after rayne, and as the wa-
ters do after a thawe. Then grace, which
was couered before, will shine bright
and cleare, as the Sunne doth after a
showre, as is euident by the repen-
tance of *Dauid* and *Peter*. Moreouer,
our Sauour sayeth, that his sheepe
shall *neuer perishe*. The *k* Lord (sayth
Esay) shall feede his flock like a Shep-
heard: he shall gather the Lambs with
his

i *Iohn* 10.
28.
k *Isa.* 40.
11.

upon Predestination.

his arme, and carry them in his bosome.
Hee *l* maketh them to rest in greene
pastures, and leadeth them by the still
waters. *m* He vpholdeth them in their
integrity, and doth set them before
his face for euer. As *n* Zerubbabel layed
the foundation of the Temple, and did
finish it: so *a* God that hath begun his
good worke in the temple of our hearts,
will finish it vnto the end. They can
not be taken from him by strong hand.
p For hee is greater then all, and his
will to saue them is answerable to his
power: therefore hee sayth, *q* Hee gi-
ueth vnto them euerlasting life; ad-
ding also, that none shall pluck them
out of his hands. Master Tindall sayth
well: *Christ is thine, and all his doeds are
thy doeds; neither canst thou be damned,
except he be damned with thee.* They can-
not perish by seduction; for the Elect
cannot be *r* seduced, Neither can they
of themselues fall away. For *s* God hath
put his feare in their hearts, that they
shall not depart from him. A man may
for a time cease to laugh, but he cannot

psal. 23.

2.

m psal. 41

12.

n Zach. 4.

9.

o phil. 1.

6.

p iohn 10

29, 30.

q iohn 10

28.

r Mat. 24.

24.

s iere. 32.

40.

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lose the faculty of laughing. The drunkard loseth sometimes the vse of reason, but the faculty neuer; so the graces of God may be crazed, but yet they are not vtterly abolished. Finally, God for-

1 Ier. 31. saketh not them. For his loue is *1* eu-
3. lasting; those whom he loueth once, he

u Iob. 13. *u* loueth to the end. *w* Nothing can
1. separate vs from his loue. It is like the

w Rom. 8. *x* *Israelites* shooes, which waxed not
39. old. It is like the tree of life: he that once

u Dent. truly tasteth of it, shall not dye eternally.

29. 3. As a Father doth not reiect his Child
when he hath broken his face by falling,
but rather seekes a playster: he will (it
may be) lash him, but he will not leaue
to loue him. Euen so our heavenly Fa-
ther dealeth with his Children. For he

y Ier. 32. hath sayd, that hee will *y* neuer depart
40. from them to do them good: hee *x* will

z Heb. 13 not faile them nor forsake them: but
6. *a* will sanctifie them throughout, and

z 1. 7 heff. keepe them safe vnto the comming of
3. 23, 24 Christ. Indeed our enemies may wound

vs, but they shall not win: they may vex
vs, but they shall not vanquish: they
may

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may perhaps presse vs, but they shall
not oppresse vs: they may cut vs, but
they cannot kill vs. For GOD, who is
greater then all, will not suffer vs to be
tempted aboue our power, and is very
vigilant for vs. For, he that keepeth *Is-
rael*, neither slumbereth nor sleepeeth.

1. Cor.

10. 13.

Psa. 127

4.

The Elect may assuredly be perswa-
ded in this life, that they shall be saued
in the life to come. For a speciall and
certaine perswasion of Gods mercy, is
the very heart and marow, the life and
soule of true faith. Therefore Paul sayeth,
*We know that if our earthly house of this
tabernacle be destroyed, we have a building
of God, that is, an house not made with
hands, eternall in the heauens.* Further-
more, if it be not possible for men to
know that they shal be saued, how could
Saint Iohn say, *These things haue I written
vnto you that beleue in the name of the
Sonne of God, that ye may know that ye
haue eternall life.* To conclude, if it were
impossible for a man to be in his consci-
ence assured, that hee is the elect and
faithfull seruant of God, effectually cal-
led

Prinll.

30.

Ioh. 1. 12

Matth. 14

31.

Rom. 4.

20.

2. Cor. 5.

1.

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led in time, & ordeined to glory before
time; to what end should *Dauid* inquire
Psal. 15. who of all professors are the true members
of the Church militant on earth, and shall
be of the Church triumphant in the hea-
uens? and to what end should he set down
8 marks, wherby they may be discerned?
And to what purpose should *Paul* exhort
vs to prooue our selues whether we are
in the faith? Or why should he speake af-
ter this maner vnto vs, *Know ye not your*
2. Cor. *owne selues, how that Iesus Christ is in you,*
13. 5. *except ye be reprobates?* And wherefore
2. Pet. 1. should *Peter* bid vs be diligent to make
10. our calling & election sure? It remaineth
therefore as an vndoubted truth, that the
elect may be truly assured of their ele-
ction, and may assuredly know (without
speciall reuelation) that they shall be sa-
ued. Now this is a very great prerogative,
and the greater; first, because it may be
inioyed to the end: secondly, because the
longer it is inioyed, the better we are as-
sured: thirdly, it brings with it wōderfull
ioy. For what greater ioy can a man here
inoy, then to be assured of eternall ioy?
Fourthly,

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Fourthly, this assurāce makes a mā more wary, and more vnwilling to displease God by sin, wherby nothing is deserued but damnation. Fiftly, this priuiledge is the more excellent, because they which wat this knowledge altogether, can haue no solid consolation. And as for the Reprobate; they haue no more to do with this certenty, then they haue with saluation. As it is impossible for them to be saued, so it is impossible for thē to be truly assured of their seluatiō. He that dreameth, may think he walketh, cateth, talketh, seeth, whē he doth not: and he may think he is awake, whē he is not. So these dreamers may think that they shalbe saued, and may sooth vp themselues as if they were cock-sure, but they are deceived. He that is in a swoone, doth sometimes perswade himself that he seeth many strange sights, but his perswasion is false: so the Reprobates may thinke all things runne round, they may perswade themselues they are in Gods fauour and shall be saued: but as the things are false whereof they do perswade themselues: so

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so their perswasion must needs also be as false. It is but a spirituall swoone, or diuellsish dreaming, or dizzinesse, that doth so blinde their eyes, and beguile them.

Prin. 31

The Elect only shall be raysed vp of Christ as a Saviour and Redeemer. And when all people shall be gathered before him, he will separate his Elect from the Reprobate. The Elect shall be placed

Math. 25

on his right hand, and vpon them he will pronounce the white and comfortable sentence of absolution. On the contrary, he will raise vp the Reprobate, as he is a terrible and dreadfull Iudge, he will set them on his left hand like Goates, and pronounce against them the dolefull and black sentence of condemnation. And more also, which may increase their griefe; he will vse the Elect for the approbation of his iudgement vpon them, and vpon the wicked Angels also. They shall attend vpon him, as Iustices do vpo the Iudge at the Assises, and shall approoue his sentence;

1. Cor. 6.
3, 3.

and this *Saint Paul* teacheth, whenas he sayth,

upon Predestination.

sayth, that the Saines shall iudge the world and the wicked Angels. Now as this is a great honour vnto the Elect, to sit as Iudges vpon the wicked: so it must needs minister no small grieve vnto them, to be (as it were) iudged of those whome they before haue derided; condemned, nicknamed, and persecuted. Thus we haue scene many notable priuiledges of Gods elect and faithfull children. If *Balaam* prophesied of the *Israelites*, when he looked vpon them dwelling according to their tribes, saying, *How goodly are thy tents, O Iacob, and thy* Num. 24 *habitations, O Israel;* wee may well con- 5. iecture, that God will exceedingly manifest his loue vnto vs hereafter in the heauens, seeing hae hath honoured vs so highly in this vale of misery, and will grace vs so much after the resurrection, in our entrance into heauen, as that we shall iudge the World and the Angels.

The last priuiledge of the Elect, where- *Prinil.* of I will intreate, is, that God will giue 32. them the kingdome of heauen and euerlasting life. *Fear not, little flock* (sayth *Luk 12;* our 32.

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our Shepherd) for it is your Fathers pleasure to give you the kingdom. And Paul saith, that God doth glorify those whom he hath predestinated, called, & iustified.

Rom. 8. Our Saviour saith, that he giveth eternall
30. life vnto all his Sheep. As Ioshua brought
Iohn 10. the children of Israel into earthly Canaan;
28. so Christ Iesus our Ioshua, will one day bring all true Israelites into celestiall Canaan, & will crowne the with immortall glory. To describe this blessed estate perfectly, surpasseth mans capacitie, whose knowledge is as yet imperfect. For Paul out of Esay sayth, that the eye hath not seene, and the eare hath not heard, neither came it into mans heart to thinke of those things which God hath prepared for them that loue him. Neuerthelesse it may in part be described, according as God hath reuealed it in his word to vs. In this estate the Elect shal be deliuered and set free frō all wants & miseries, frō sin, and from all the temptations of Sathan. They shall haue perpetuall fellowship with the blessed Trinity, & the holy Angels. They shall haue perfect knowledge,

upon Predestination.

ledge, and they shal perfectly loue God, *1. Cor.*
who will be all in all vnto them. Their *13. 12.*
hearts shall be full fraught with endlesse
& vntterable ioyes. Their tounge shall
continually sound out the prayses of
God. They shal celebrate an euerlasting *1sa. 66.*
Sabboth, seruing God most purely for *23.*
euer and euer. Their bodies shall be like *Phil. 3,*
to the glorious body of Christ; bright & *21.*
beawtifull, nimble, & full of agility, pre-
serued & susteined by the immediate po-
wer of God, without meat, drinke, sleep,
labor, phisick; and therefore *Paul* calls the *1. Cor.:*
spirituall. Lastly, to make vp their happi- *15. 44.*
nes; the place of their abode shalbe in the
highest heauens, where there is no paines *2. Cor. 5.*
but pleasures, no wo but weale, no sinne *1.*
but seruing of God, no grieffe but glory,
no want but welth, no sicknes but helth,
no death but life, no iarres but ioyes, no
wars but peace, no treachery but truth,
no fighting but triumphing, & no chāge,
but euerlasting continuance. When a
man hath liued so many thousand thou-
sand yeres in all þ pleasures of paradise, as
there are hours in a M. millions of yeres,
he

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he shall not attein vnto the end, for the end is endlesse, and the time is without time. But on the other side, the Reprobate are seuered from the solacious fight and comfortable presence of God. Their fellowship is with the Diuell and his angels in hell fire, where they are vn-speakably tormented in soule and body, with endlesse, caselesse, and remedlesse torments. Their life is death, and their death is life, a dying life, and a liuing death. When they haue spent so many yeeres in paynes, as there be stars in the Skye, moats in the Sunne, sands on the shoare, and fishes in the seas, they shall be as farre from the end, as they were the first day: for the time is infinite, their damnation is everlasting, & their death shall neuer be put to death: their worme shall not dye, their fire shall neuer be put out, neither shall they be put out with it. But as the Salamander is alwaies in the fire, and neuer wasteth: so the wicked shall bee continually scorched in hell-fire, and yet shall neuer be consumed. **Lo** shen (Beloued) you see the Charter

upon Predestination:

Charter of the Saints in part. No earthly Monarch can graunt such a one vnto his Subjects, as God hath giuen freely to his Elect. All the Countries, Kingdomes, and Cities that haue beene, are, and shall be, can not shew such dignities, such royalties, and such immunities giuen them by man, as I haue shewed to belong to Gods Elect, and obedient children. The consideration of these benefits and priuiledges should moue vs, First, to acknowledge and lawd Gods infinite loue. Secondly, in way of thankfulness to dedicate our soules and bodies, and all that we haue, vnto GOD. Thirdly, to admire the condition of Gods children. Fourthly, to be afrajd to disgrace them, whom the Lord doth so grace and countenance. Fifthly, to vndergoe couragiously all aduerse blasts, and all the crosses of this life. Sixtly, to alienate our hearts from the world. Seuenthly, to roll our care vpon God, and to rely vpon his providence. Eightly, to desire the comming of Christ, and not to feare death too much: The sooner

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ner we dye, the sooner we come to our crownes. Lastly, the cōsideration of these benefits and priuiledges, should stir vs vp to seeke by all meanes to be enrolled amongst them, and neuer to rest, till we be in some measure certaine, & certainly perswaded, that we are elected, and pre-ordained to saluation. Vhē *Abashuerosh*

Hest. 8. 7 had honoured *Mordecai*, and shewed fauour vnto the Iewes, the Scripture sayth that much people of the land became Iewes. So, seeing the Lord hath thus dignified the Elect, let vs behaue our selues like them, and labour to be accounted of

Act. 22. 28, their company. *Claudius Lysias* gaue a great summe of money for the freedome of the Romanes; how much more ought we to seeke for these freedoms and royalties, which do more surpasse the other, then the heauen doth the earth, and the precious pearle doth the poorest pibble. They are not indeed to be named, or compared together, and yet these may be had without money, though they can not be had by money. And thus much for the Priuiledges.

upon Predestination.

I come now briefly to set downe the notes of Election vnto life, and to shew how a man may come to be truly perswaded in his conscience, that he shall be saued. Let a man that would attaine to the knowledge of his election vnto saluation, 1. heare the word of God often and attentiuely. For faith, whereby wee are perswaded of Gods speciall grace vn- *Rom. 10.*
to vs, is ordinarily wrought by hearing of 17.
the word preached. 2. Let him wage warre with his infidelity, and let him not listen to Sathan tempting him to doubting, or desperation. 3. Let him beware of pride and presumption, neither trusting to his owne goodnes, nor obliuious of Gods infinite iustice. 4. Let him often and earnestly pray for this benefit, and desire that GOD would giue him his Spirit, which may witnes with him that hee is the chosen childe of God. 5. Let him reuerently receiue the Sacrament, and meditate often of his Baptisme. For the Sacraments are pledges of Gods loue, and serue to increase our faith. Hee that receiueth

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them with an honest and humble heart,
 may assure himselfe of the remission of
 his finnes, and of the saluation of his
 soule. Lastly, let him expend and du-
 ly consider the notes of Election to e-
 ternall life, by the which a man may
 know that hee is ordeined to be saued.
 Note, First, true faith. The Iaylour de-
 maunding of *Paul* and *Silas* what hee
 should do to be saued; they made him
 answere, saying, *Beleeue in the Lord Ie-
 sus Christ, and thou shalt be saued.* Se-
 condly, loue of our brethren for theyr
 piety: *We know (sayth Iohn) that we are
 translated from death to life, because we
 loue the brethren.* Thirdly, the feare of
 God, whereby wee are loth to offend
 him, chiefly, because we loue him, and
 hate sinne. *Blessed is the man that fea-
 reth the Lord;* it Blessed, then Elected.
 Fourthly, hartly confession, and lothing
 of our finnes. *He that confesseth and for-
 saketh his finnes, shall finde mercy.* But God
 vouchsafeth his speciall mercy only to
 his owne people. Fifthly, confidence and
 affiance in God, *O Lord of hosts, blessed is
 the*

6. Consi-
 der dili-
 gently
 Gods sa-
 therly
 dealing
 with thee.

Act. 16.
 31.

1. Iohn 3.
 14.

Psal. 112
 1.

Prov. 28
 13.

Psal. 84.
 12.

'upon Predestination.

the man that trusteth in thee. The condition of Reprobates is curied. The Apostle sayth, Our confidence hath great recompence of reward. Sixtly, sincere and true calling vpon the name of God. For Paul sayth, *Whofoener shall call vpon the Name of the Lord, shall be saved.* Seventhly, carefull and constant indeuouring to keepe all the commandements of God. For, *Blessed are they that do his commandements, that their right may be in the tree of life, and may enter in through the gates into the City.* As the Lord promised to establish the kingdome of Salomon, if he did constantly indeuour to keepe his commandements: so the same Lord will establish vs for euer in the kingdome of heauen, if we will indeuour constantly to serue and obey him. Eightly, patient bearing of affliction for the truths sake. *Blessed are they* (sayth Christ) *which suffer persecution for righteousness sake: for theirs is the kingdome of heauen.* Nintaly, an earnest and hartly desire to be washed in the blood of Christ, and to be inuested in the white robes of his righteousness. *Blessed*

Heb. 10.

35.

Rom. 10.

13.

Reuel. 22.

14.

1. Chron.

28. 7.

Math. 5.

10.

Math. 5. 6

The Translators Epistle

- are they which hunger and thirst for righteousness, for they shall be filled. To him that is a thirst, I will giue of the well of the water of life freely. Tenthly, Christian humilitie, and pouertie of spirit, when a man seemeth naked and base in his owne sight, and ascribeth all to Gods grace.
- Reuel. 21.** Blessed are the poore in spirit, for theirs is the kingdome of heauen. Eleuenthy, a lusting and longing after the comming of Christ. Paul sayth, that the righteous Iudge will giue a crowne of righteousness vnto all those that loue his appearing. Twelfthly, *David* in the 15, *Psalme* asketh the Lord who shall dwell in his tabernacle, and rest on his holy mountaine; and receiued answere as it were by oracle frō God, that he shall, who walks vprightly, and worketh righteousness, and speaketh the truth frō his heart. And *Peter* hauing cōmanded vs to make our election and calling sure, addeth, saying, that if we do *These things*, we shall neuer fall, but shall be sure and certaine. Now what these things are, he sheweth, to wit,
- 2. Pet. 1.** that we adorne our hearts and liues with
10.
5, 6, 7. vertue,

upon Predestination.

vertue, knowledge, temperance, godlines,
& loue. To conclude, he that is sure of his
Adoption, may be also certaine of his E-
lection: for none are adopted, but such
as are elected. Now a man may know his
Adoption, if he find in himselfe the pro-
perties of an obediēt & louing son. I will
set downe some. 1. Property. As a little
child, whether in learning good, or lea-
uing euill, is either wooen by a faire word,
or awed by a check, or feared by a frow-
ning looke, or allured by a trifling gift,
or stilled by seeing an other beatē before
him, or else quieted by a rod; eue so Gods
childrē are either affected by his promi-
ses, or allured by his mercies, or awed by
his threats, or skared by his frowning
countenance, or humbled by his correcting
of others, or by his rod which is vpo their
owne backs. 2. A good and wise child is
very desirous to know his fathers minde
or will, that so he may best know how to
please & humour him; and such is the dis-
position of Gods child. *Iob* maketh it the
note of a wicked mā, to affect the ignorāce
of Gods waies. 3. A good child knowing

Iob. 21.

14.

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that he hath vniustly grieued his father, will not be quiet till they be good friends againe. 4. He laboureth to resemble his father in his rare and excellent vertues. 5. Hee will beare a blow at his fathers hands, (though he skorne to put it vp at an other mans,) and whē his father hath chidden or corrected him, he will not run for comfort to his fathers desperate & sworne enemies. 6. He enuieth not a seruant or brother that is more laborious and circumspect in his fathers businesse, then himselfe is. 7. He caryeth a thankful heart toward his father for his fatherly gifts. 8. He is glad to know his fathers prerogatiues, his lands & leates (if there be any) specially if he be an heire. 9. He longeth to see his father, and to heare of ten of him in his absence. 10. He maketh much of those loue-tokens which his father hath giuē him to keep for a remembrance of him, or for a signe of his loue. 11. He cannot without griefe indure to see his father injured or abused by any. 12. He hath a speciall regard of his fathers credit. 13. He reioyceth at his fathers

upon Predestination.

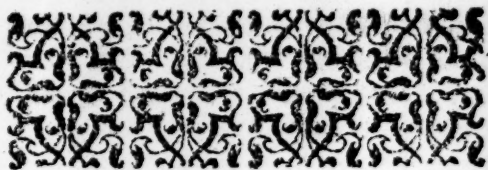
thers prosperity. 14. He liketh his fathers company, he listeneth to his words, & loveth to talke vnto him. 15. He loueth his mother entirely, he affecteth his brethrē and sisters, though it be but for his fathers sake. 16. He hateth the fellowship of his fathers iniurious and vniust enemies, he is a friend to all his fathers faithfull friends, he contemnes not their companies. 17. He cleaueth vnto his father in the time of trouble, and doth not cast him off. These are properties of gracious, wise, and godly children, and being applied to the purpose in hand, they are so many infallible notes of Gods dutifull and louing child. Those which find them in their hearts & liues, may truly and infallibly assure themselves and know, that they are the sons and daughters of God, elected before the foundation of the world, to euerlasting life and happinesse. Those which after diligent search finde them not to be in them, must not despaire, though they may iustly indeed suspect and bewaile their estates; but let them flye to the throne of grace with hungry hearts, and incessantly desire fauour,

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now, remembring also to vse all meanes whereby all these foresaid graces and gracious conditions may be generated, nourished, and augmented in them.

These things (right Worshipfull and Beloued) I haue here set downe as a Preface to the treatise following, for your furtherance and encouragement, and being the first fruits of my labours, in this kind I do present and giue them vnto you, in testimony of mine hearty loue, and earnest desire of your Christian progresse in knowledge and in godlinesse. The God of peace, that brought againe from the dead our Lord Iesus Christ, the great Shepherd of the sheep, through the blood of the euerlasting couenant, make you perfect in all good works, to do his will, working in you that which is pleasing in his sight, through Iesus Christ; to whom be praise for euer and euer, Amen. Fauers-ham, Iune, 20. 1606.

*Your Worships in Christ Iesus,
Thomas Tuke.*



*Master Perkinses Epistle
to the Reader.*



HE doctrine of Predesti-
nation and Gods Grace is
to be founded vpon the
Written Word of God, and
not vpon the iudgements
of men. For as *Hilarie* sayth well, *God*
cannot be understood but by God : And *De Trin.*
again, *Wee must learne of God, what wee* *hb. 5.*
are to understand of God, because he is the
only author of our knowledge of him. It is
also requisite that this Doctrine agree
with the grounds of common reason,
and of that knowledge of God which
may be obtained by the light of nature ;
and such are these which follow.

I. GOD

Master Perkinſes Epistle

1. GOD is alwayes iuſt, albeit men do not vnderſtand how he is iuſt.

2. GOD is not gouerned of, much leſſe doth he depend vpon ſecond cauſes, but doth iuſtly order them, euen then when they worke vniuſtly.

3. GOD worketh wiſely, to wit, propounding vnto himſelfe a certaine end : he is ignorant of nothing : he doth not will or decree that which he cannot effect : hee doth not idly behold what ſhall be, or what may be done, but hee diſpoſeth all things vnto his glory ; and therefore he hath decreed to do ſo.

4. GOD is not changed : and thoſe things which are changed, are not changed without his vchangeable decree, all circumſtances being certaine and ſure.

5. The ſecret and vnſearchable iudgements of GOD are to be honoured and acknowledged. *Auguſtine : It moueth me (thou ſayeſt) that he periſheth, and another is baptized : it moueth me, it moueth me as a man. If thou wilt heare the truth, it alſo moueth me, becauſe I am a man. But if thou beſt a man, I am alſo a man : let vs both*

*De verb.
Apſt.
ſer. 11.*

to the Reader.

both heare him that saith, O man ! Verily, if we be therefore mooned, because we are men, the Apostle speaketh to humane nature it self being weake and feeble, saying : O man ! Who art thou which pleadest against G O D : Rom. 9. Shall the thing formed say to him that formed it, Why hast thou made me thus ? If a beast could speake and did say to God, Why hast thou made him a man, and me a beast ? mightest thou not iustly be angry, and say, O beast, who art thou ? and thou art a man, but in comparison of God, thou art a beast.

6. No good thing can be done, vnlesse G O D doth absolutely will and worke it: and we do that which is good, so farre-forth as God doth worke in vs more or lesse.

7. No euill can be auoyded, vnlesse G O D do hinder it : and we auoyd euill, so farre-forth as God doth more or lesse hinder it.

8. The will of G O D is knowne, not only by the written word, or by reuelation, but also by the euent. For that, which commeth to passe, doth therefore come to passe, because God hath willed that

Master Perkinses Epistle

that it should come to passe.

9. A man doth not that good thing which by grace he is able to do, vnlesse God make him do it, as he hath made him able to do it if he will.

10. Not a part only, but the whole gouernment of the world, and the execution of iustice, is to be ascribed to God, as to the author.

*Theologia
flou-
diosos.

I do now exhibit vnto thee a view and picture of this Doctrine, composed of these principles, and do publish the same, that I might, to my power, help out *those that stick in the difficulties of this doctrine of Predestination: and that I might cleere the truth, that is (as they call it) the *Caluinists* doctrine, of those reproches which are cast vpon it: and that I might mitigate and appease the mindes of some of our Brethren, which haue beene more offended at it then was fit. For I do willingly acknowledge and teach vniuersall redemption and grace, so farre as it is possible by the word. My mind is to pursue after peace, which is departing from vs: and I would
haue

to the Reader.

haue all men so interpret my fact.

I alleadge the testimonies of the aun-
cient euery where, not but that euen
one euident and perspicuous sentence
of sacred Scripture, cōcerning any point
of Doctrine and Faith, is of more value
and force, then all the testimonies of
the Doctours and Schoole-men : but
because I hold it necessary, that there
should be had an example of consent
and concord in that doctrine, which is
expounded in holy bookes, and is pro-
pagated to all posterity. And I hope,
I shall sufficiently perswade an indiffe-
rent iudge, that these things haue not
beene lately hatched at home, which
wee deliuer in our Congregations and
Schooles, but that we haue also desired
and fetched them from the Fathers
themselues.

William Perkins.

John Crockett

His Book

Bought of John

Butler y^r 15/174th

10 OC 61

David Crockett

His Book Bought

of John Crockett

1797



THE ORDER OF
PREDESTINATION,
as it is collected out of the
Scriptures by the
Author.



Redestination is the counsell of God touching the last end or estate of man out of this temporall or natural life. For as touching natural life we are all alike : and this kind of life is in the counsell of God onely a preparation and step vnto the spirituall and heauenly life. The supreme end of predestination is the manifestation of Gods glorie, partly in his mercie, and partly in his iustice. And this hath bin the doctrin of the Fathers. S.

Amsten saith, that *one of those two societies De Cinis.*

G

of Deo lib. 2.

of men. Which wee mystically call two cities, is that which is predestinated to raigne eternally with God: and the other to suffer eternall punishment with the diuell. Fulgentius

Ad Mony- saith also, That in Gods predestination there
mum. lib. 1. is prepared either a mercifull remission of sins, or a iust punishing. And Gregorie saith,

Comment. That God being a iust Creator vnto all after
in 1. Reg. an admirable manner, hath foreselected some,
Cap. 4. and forsaken others in their corruptions. And

the more learned Schoolemen vse to say, that God for the more full manifestation of his perfection hath predestinated some in manifesting his goodnes by the rule of mercie; and damned others, in representing his perfection by the rule of iustice.

The common meanes of accomplishing this counsell is two-fold; the creation, and the permission of the fall. Creation, is that by which God made y whole man of nothing according to his owne image; but yet changeable, and endued with a naturall life. The permission of the fall is, whereby God did iustly suffer *Adam* and his posteritie to fall away, in that he did not hinder them when he was able; as being indeed bound to none to hinder.

And

And God is said not to hinder euill, when he ceaseth after a sort from his operation, not illuminating the minde, and not inclining the will to obey his voyce. This permission of the euill of fault is by Gods foreknowledge and will, but yet only for the greater good of all : which would bee hindred if God did not suffer euill. For if there were not sinne, there should bee no place for the patience of Martyrs, and for the sacrifice of Christ offered vpon the crosse, which doth infinitely exceede all the sinne of the whole world.

Augustine saith well : God hath iudged it better to doe good with euils, than to permit no euill to be. *Enchir. cap. 27.*

In like manner *Gregorie* saith : In his seruice iudgement he suffereth euill to be done, *Expos. 1. Rez. cap. 4.*

but wisheth he doth in mercie forecast, what good things he may bring to passe, by these euils, which hee doth ordaine by his iudgement. For what greater sinne is there than that by which we doe all die ? and what greater goodnesse than that by which we are deliuered from death ? And doubtlesse but that Adam sinned, our Redeemer should not haue taken our flesh vpon him. Whiles God wille to be borne man, the Almightye did foresee

that hee would make of that euill, for which they were to die, a good which should be greater than that euill. The greatnesse of which good what faithfull man is there who doth not see how wonderfully it doth excell? Surely great are the euils, which we suffer by the desert of the first fault: but what faithfull man would not rather endure worse, than to be without so great a Redeemer? And in this respect elsewhere he calleth the fall of Adam, *felixem culpam*, a happie fault. That which I haue said of the permission of the fall, I doe also say of the fall permitted; sauing that the permission is a meanes of the decree by it selfe, but the fall is a meanes (of accomplishing the decree) onely by the ordination of God, who draweth good out of euill.

This fall permitted commeth not to passe but God being willing, neither doth it come to passe contrariwise or otherwise than God permitteeth, neither can it any further be than hee doth permit. Yet the will of God is not the cause of the fall, but the will of man left vnto it selfe by God, and moued by the suggestion of Satan; which will appeare by this similitude:

*In benedict. Cerei
Pasce.*

tude : I build a house subiect to change and falling, which notwithstanding would continue many yeeres, if it might bee free from the annoyance of windes : yea, if I would but vnderprop it, when the storme commeth, it would continue stable. But as soone as the windes begin to rage, I do not vnderprop it, and it is my will not to vnderprop it, because it is my pleasure so to doe, thereupon the house being weatherbeaten falleth downe. I see the fall, and in part I will it, because now when I could very easily haue hindred the fall, yet I would not. And although thus farre I doe will the fall, in so much as it is my will not to hinder it : yet the cause of the fall is not to be imputed vnto me, that did not vnderproppe it, but to the winds which cast it downe. So God leauing *Adam* vnto himselfe, that hee might be prooued by tentation, and that it might appeare what the creature is able to doe, the Creator ceasing for a time to helpe and guide, is not to bee accounted the cause of this fall. For he did not encline the minde to sinne, hee did not infuse any corruption, neither did he withdraw any gift, which

he did bestow in the creation: onely it pleased him to deny or not to conferre confirming grace. The proper cause of the fall was the diuell attempting our overthrow, and *Adams* will, which when it began to bee prooued by tentations, did not desire Gods assistance, but voluntarilie bent it selfe to fall away.

*De summo
bo. lib. 2.
cap. 6.*

*In lib. 1.
Reg. cap. 8.*

Predestination hath two parts, the decree of election, and the decree of reprobation, So *Isidore* saith: *There is a double predestination, either of the elect vnto rest, or of the reprobate vnto death: and both are done by God, that he might make the elect alwaies to follow after heauenly and spirituall things, and that he might suffer the reprobate, by forsaking them, to bee delighted alwaies with earthly and outward things.* And *Angelome* saith: *Christ by his secret dispensation hath out of an unfaithfull people predestinated some to euerlasting liberty, quickning them of his free mercie: and damned others in euerlasting death, in leauing them by his hidden iudgement in their wickednes.*

Eph. 1. . 5.

The decree of election is that whereby God hath ordained certaine men to his glorious grace in the obtaining of their saluation

Saluation and heavenly life by Christ.

In the decree of election according to Gods determination there is (as wee conceiue) a double act. The former concerns the end, the latter concerns the meanes tending to the end. This the holy Ghost seemeth to me to haue taught very euidentlie, Rom. 9. 11. *That the purpose which is according to election might remain.* These acts are vsually called the decree and the execution of the decree.

Heere wee see that Paul distinguisheth Gods eternall purpose and election, and placeth in his decree a certaine election in the first place before the purpose of damning or sauing. And in Rom. the 8.

29. 30. *Those which he knew before, he also predestinated to bee made like to the image of his son - Whom he predestinated, them also he called -* In which wordes Paul distinguisheth betwene the decree, and the execution thereof, which he maketh to bee in these three, Vocation, Iustification, and

Glorification. Moreouer he distinguisheth the decree into two acts, foreknowledge, whereby hee doth acknowledge some men for his owne, before the rest:

and predestination, whereby he hath determined from eternitie to make them

like vnto Christ. In like manner *Peter* teacheth, 1. Pet. 1. 2, where hee saith, *that the faithfull are elected according to the foreknowledge of God the father vnto sanctification of the spirit.* If any man shall say that by foreknowledge in these places wee must vnderstand (as many would) the foreknowledge or foreseeing of future faith, he is manifestly deceiued. For whom God foreknew, them hee did predestinate that they should bee like to Christ, that is, that they should bee made iust, and the sonnes of God: for *Paul* addeth, Rom. 8. 29. *That he might be the first borne among many brethren.* But those, which are predestinated to be iust, and to be the sonnes of God, are also predestinated to beleeue, because Adoption and Righteousnes are receiued by faith. Now we cannot rightly say, that God doth first foreknow that men will beleeue, and afterwards predestinate the to beleeue; because that God hath therfore foreknowne that those shall beleeue, whom hee did foreknow would beleeue, because hee did decree that they should beleeue. So *Iustin Martyr* calleth those elect, *who were foreknowne that they should*

Cont. Tripb.

should beleene. And Lumbard: Whom hee ^{Comment.} hath foreknowne, them he hath predestinated, ^{in cap. 8. ad} that is, by grace conferred hee hath prepared ^{Rom:} that they should beleene the word preached. ^{Cognosco.} ^{scio.} Moreouer the word (*know*) when it is giuen vnto God speaking of the creature, doth very often signifie to imbrace or approue. Psal. 1. 6. *The Lord knoweth the way of the righteous, but the way of the wicked shall perish.* Matth. 7. 23. *Depart from me yee workers of iniquitie, I neuer knew you.* Furthermore, the prescience & purpose of God are by the holy Ghost put for one and the same thing. 2. Tim. 2. 19. *The foundation of God remaineth sure—the Lord knoweth who are his:* Rom. 11. 2. *Those whom God foreknew are said to be elected according to the election of grace,* vers. 5. And therefore the foreknowledge mentioned by Paul doth not signifie the foreknowledge of faith, or of any other vertue in those which were to bee elected. It is also the iudgement of *Augustine*, that predestination is sometimes vnderstood by prescience, euen in the foresaid place. *Hath God cast away his people which hee knew before?* And he saith that, *Those are sonnes in Gods*
 fors-

De perseu.
sanct. lib.
cap. 18.
Rom. 11. 2

Expos. in
Ioh. 7. cap. 6

for knowledge, whose names are written in their fathers register, so as they shall neuer be raised out. Cyrill saith also that Christ knoweth his sheepe, electing and foreseeing them vnto euerlasting life. As the Apostle saith Rom. 11. 12. God hath not cast away his people which hee knew before. For as the Lord is said not to know those, whom he doth reiect: as when he answered the foolish virgins saying, Matth. 25. 12. Verilie I say vnto you, I know you not: so hee is said to know those, whom he doth predestinate and fore-appoint vnto saluation. And Thomas expoundeth that place in the 8. to the Romanes after this sort: Whom he foreknew in his knowledge of approbation, these he hath also predestinated: And he will also haue an effectual will of conferring grace to bee included in the knowledge of approbation.

Idem Hugo
de sanct.
Gir. in an-
not. in Rom.
et Ioachim.
in Reuel.
par. 1.

1. Pet. 2. 9.
People
which God
challen-
geth vnto
himselfe
hanc est riga-
re 120117.

In the decree of election the first act is a purpose, or rather a part and beginning of the diuine purpose, whereby God doth take certaine men which are to be created vnto his euerlasting loue and fauour passing by the rest, and by taking maketh them vessels of mercie and honour: and this act is of the sole will of God, without
any

any respect either of good or euill in the creature. And God doth wrong none, although hee chuse not all; because hee is tied to none: & because he hath absolute soueraigntie and authoritie ouer all creatures. We that are but men giue leaue vnto men, especially vnto our friends, to do at their pleasure in many things as they themselves list, and to vse their owne discretions. The rich man is kinde to which poore person hee pleaseth; and of beggers he doth adopt one, and will not adopt another, and that without offering any iniurie. Now that libertie, which wee yeeld vnto man, must much more bee granted vnto God.

The second act is the purpose of sauing or conferring glorie, whereby hee doth ordaine or set apart the very same men, which were to fall in *Adam*, vnto saluation and celestiall glorie. This act is in no wise to be seuered from the former, but to be distinguished in the minde (for orders sake and for the better unfolding of it) for as by the former men were ordained vnto grace: so by this latter the meanes are subordained whereby grace may be conferred

ferred and manifested : and therefore this latter maketh a way for the execution and accomplishing of the former. Moreouer, this act hath no impulsive cause ouer and beside the good pleasure of God : and it is with regard to Christ the Mediatour, in whom all are elected to grace and saluation ; and to dreame of any election out of him is against all sense : because hee is the foundation of election to bee executed, in regard of y^e beginning, the meanes, and the end. Lastly, this act is not of men to bee created as was the former, but of men salne away. Therefore in this act God respecteth the corrupted masse of mankind.

Furthermore in this second act there are five degrees, the ordaining of a Mediatour, the promising of him being ordained, the exhibiting of him being promised, the applying of him being exhibited, or to bee exhibited, and the accomplishment of the application. It is not vnlike which Bernard saith, *The kingdom of God is granted, promised, manifested, perceived. It is granted in predestination, promised in vocation, manifested in iustification, perceived*

De verbis
libri sapientie.

ordained or received in glorification.

The ordaining of a Mediatour is that whereby the second person being the Sonne of God, is appointed from all eternitie to bee a Mediatour betweene God himselfe and men. And hence it is that, *Peter saith, that Christ was foreknowne before the foundation of the world.* And well saith *Augustine, that Christ was predestinated to be our head.* For howsoever as he is (*non*) the substantiall word of the Father, or the Sonne, he doth predestinate with the Father, and the holy Ghost; yet as hee is the Mediatour, hee is predestinated himselfe.

*1. Pet. 1. 20
περὶ τῆς
κατ.*

The promising is that, whereby Christ being from eternitie ordained for the saluation and spirituall life of men, is reuealed and offred vnto them, together with grace to be obtained by him; this promise is vniuersall in respect of all and euery one that doe beleeuue. *Ioh. 3. 16. God so loved the world, that he hath given his only begotten sonne, that euery one that beleueth in him should not perishe.* *Ioh. 6. 47. Hee that beleueth in me hath life euerslasting.* *Matth. 11. 28. Come vnto me all yee that*

that are wearie and laden, and I will ease you. Mark. 16. 16. He that shall beleene and be baptised, shall be saved: but he that will not beleene shall be damned. Act. 10. 43. That thorough his name all that beleene in him, shall receiue remission of sinnes. Act. 13. 39. By him every one that beleueth, is iustified. Rom. 1. 16. The Gospell is the power of God to salvation to every one that beleueth. Rom. 10. 4. Christ is the end of the law for righteousness vnto every one that beleueth. Gal. 3. 22. The Scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleene.

With the promise there is ioyned an exhortation, or commandement to beleue: which is more generall than the promise; because the promise is made onely to beleeuers; but the commandement is giuen to beleeuers and vnbeleeuers also. For the elect are mingled with the wicked in the same assemblies: and therefore the Ministers of the Gospell ought indifferently to exhort all and every one to repent, considering that they are altogether ignorant, who, and how many be elected, and be to be conuerted;

moreouer

moreouer God by exhortations to repentance, meaneth to leaue those without excuse, whom he doth see will neuer repent. So Abbat Ioachim saith: *It behooveth them to preach for the elects sake, and to declare vnto men the words of life, that their light may shine before men, and that they may fatten the hearts of the elect, by anoynting them with the oyle of spirituall doctrine: but for the reprobate, ligare aquam coelo, to tie the water in the cloudes.* And againe, *Left the reprobate should haue excuse, and for the elect which are among them, the messenger himselfe shall bee sent, who doth not onely preach this in secret as it were for feare, but crieth also with a loude voyce, which may bee heard farre off, and of all men also.* Some are wont to say, that Gods commandement by this meanes doth ouerthwart his decree: because he commandeth that, which he willeth not to effect. But I answered, first that God in his commandements and promises doth not utter whatsoeuer hee hath decreed, but doth in part onely so farre forth propound his will, as he knoweth it expedient for the saluation of the elect, and the gouerning of all. By his
com-

In Reuel. p.

3. 1. 2.

Part. 4. 1. 7.

commandements therefore he sheweth what he liketh, and what hee willet that we should doe to him, not what hee will doe to vs or in vs. And God who willet not all things alike in all, doth will conuersion in some only in respect of approbation, exhortation and meanes: in others he willet it also as touching the decree of working it. Here is no disagreement in the wils, but sundrie degrees of willing in regard of vs, according to which God is said both to will and to nill.

Isaiah.

Secondly I answere, that the reuealed will is neuer contrarie to the will of his good pleasure, or to the decree of God, (with the which it doth alwaies agree both for the beginning, as also in the end and scope) but that it is notwithstanding often diuers, and that in shew it seemeth sometimes contrarie if wee consider the manner wherein it is propounded. God commanded *Isaiah* to declare vnto *Hekiah* his death: and hee did also denounce destruction vnto the Niniuites within fourtie daies: and yet he had decreed to put neither of them both in execution.

Isa. 38.

Job. 3. 4.

cution. The humane wil of Christ did with *Mat. 26. 31.*
 an holy diffention in some sort will deli-
 uerance from the agony of death, which
 notwithstanding the diuine willed not. *A. Gen. 22.*
Abraham prayed without doubt by diuine
 inspiration, & therefore with faith that the
 Sodomites might be spared, and yet he
 knew that in Gods decree they were ap-
 pointed to destruction. Neither must this
 seeme strange; for one good thing as it is
 and remaineth good, may bee different
 from another thing that is good. Thirdly,
 thou biddest thy debter pay his debt,
 though in the meane time thou dost not
 make him able: why may not God ther-
 fore for iust causes command that, which
 he himselfe will not do?

The exhibiting of the Mediator is that,
 whereby the Sonne of God being borne *WITNES.*
 man in the fulnes of time doth pay the
 price of redēption to God for the sins of
 men. The vertue and efficacie of this price
 being paid, in respect of merit and opera-
 tion is infinite; but yet it must be distin-
 guished; for it is either potentiall or actu-
 all. The potentiall efficacie is, whereby the
 price is in it selfe sufficient to redeeme e-

H

uery

uery one without exception from his sins, albeit there were a thousand worlds of men. But if we consider that actuall efficacie, the price is payd in the countsell of God, and as touching the euent only for those which are elected and predestinated. For the Sonne doth not sacrifice for those, for whom hee doth nor pray: because to make intercession and to sacrifice are conioyned: but hee prayeth onely for the elect and for beleeuers, *Iob. 17. 9.* and by praying he offereth himselfe to his Father. *verse 19.* For (as *Illyricus* hath well obserued) this whole prayer in the 17. chapter is indeed (as he speaketh) an oblatory and expiatory prayer, or (as the Papists call that blasphemous forme) a Canon or rule of sacrifice, by which Christ hath offered himselfe a sacrifice to the Father for the sinnes of the world. Therefore the price is appointed and limited to the elect alone by the Fathers decree, and the Sons intercession and oblation. Secondly Christ bare their person, and stood in their roome vpon the crosse, for whom he is a mediator: and consequently, whatsoeuer Christ did as a redeemer, the same did all those

2. pbes. 1. 6.
Coloss. 3. 1.

those in him & with him which are redeemed: Christ dying, rising again, ascending & sitting at the right hand of the Father, they also die with him, rise againe, ascend and sit at the right hand of God. Now that all these things can be truly said of the elect only, and of such as belecue, I proue it thus. To say that any one of the wicked, which are to perish for euer, is raised vp in Christ rising againe, is flat against the truth: because the raising vp of Christ is (that I may so speake) his actuall absolution from their sins for whom he died: for euen as the Father by deliuering Christ to death, did in very deepe condemne their sins imputed vnto Christ, for whom he died; so by raising him vp from death, euen *ipso facto* he did absolue Christ from their sinnes, and did withall absolue them in Christ: but being absolved from their sins they shall not perish, but be saued. Therefore that wicked man which perisheth for his sin, cannot be said to haue risen againe with Christ: and therefore Christ did not beare his person vpon the crosse. Thirdly the expiatory sacrifice sanctifieth those, for whom it is a sacrifice, as the holie

Ghost plainly and absolutely auoucheth, Heb. 9. 13. 14. The sacrifice and sanctification appertain to the same persons: and Christ is their perfect Sauour, whom he sauech not only by meriting their saluation, but also by working it effectually. But Christ doth sanctifie only the elect and such as beleue: therefore he was a sacrifice only for them. And this was the iudgment of the ancient Church in this point.

In Iohan.
tract. 45.

Tract. 2.

De recta fi-
de ad Regi-
n. In Iohan. lib.
11. cap. 14.

2. Hom. in
Ezek. lib. 1.

Augustine saith, He which spared not his owne Sonne, but gaue him for vs all, how hath he not also with him giuen vs all good things? but for what vs? for vs which are foreknown, predestinated, iustified and glorified. Againe, Those whom he pleased to make his brethrew, he hath released and made fellow heires. Cyril saith, If God who is most worthy, was in the flesh, he was of right sufficient to redeeme the whole world. Againe, The Lord Iesus separating his owne from those which were not his, saith, I pray only for those which keepe my word and cary my yoke. For he doth make them alone, and that iustly, partakers of the benefis of his mediation, whose Mediator and high Priest he is. Gregorie saith, The author of life gaue himselfe to death for the life of the

the elect. Againe, The Lord will redeeme ^{In Psal. 33.}
the soules of his seruants, so wit, with his pre-
cious blood, because he which beleueneth right- ^{In Ephes.}
ly in him, is redeemed from the due thral- ^{cap. 1.}
dome of his sins. Sedulius: All things are re-
stored, which are in the earth, * seeing that * Or when.
the men themselves, who are predestinated
unto eternall life, are renewed from the cor-
ruption of the old man. Beda: The flesh of the ^{Hom. in sab.}
Lord is furnished with spirituall vertue, that ^{post remi-}
it might be a sweet savor sufficient for the sal- ^{nisc.}
uation of the whole world. Againe, Our Lord ^{Hom. in vi-}
and redeemer to the elect - whom he knew to ^{gil. Pasc.}
be placed in his flesh: yea and to vs also, whom
he foresaw should beleue in the last times, he ^{In Reuel.}
hath procured the remedie of saluation by his ^{part. 1.}
death and resurrection. Ioachim the Abbat:
The word All, which for the most part is v-
niuersall, doth not alwaies signifie so much as
it seemeth, as in that place, When I shall be left ^{Col. 1. 19. 20}
vp I will draw all things to my selfe. And by
him he hath pleased that all things should be
reconciled in him. It seemeth that in these ^{In 2. Reg.}
places Elect Things onely are understood. ^{cap. 7.}
Angelomus: What other nation is there in
the earth besides the elect people, for which
God the Son of God vouchsafed to come into

In Exod.
lib. 2. cap. 6.

In Ioan.
cap. 12.

In cap. 5. ad
Rom.

In Leuit.
lib. 17. cap. 2
Lib. 4. de
Myst. Missa.
cap. 4.

this World, as it were into Egypt, that taking upon him the forme of a servant, he might with the merchandize of his blood redeeme vnto himselfe an acceptable people & zealous of good Workes. Rupertus: In that houre he washed those only from sin, whom his death findeth faithfull, whether dead or liuing. Againe, The passion of Christ is the iudgement of the world, that is, saluation seuering the whole number of the elect, which were from the beginning of the world to the houre of the same passion, from the reprobate. And the casting out of the prince of this world, is the reconciliation of the nations of the elect. Againe, I will draw all things to my selfe: what all things? namely All Elect Things, as all the members follow their head. Haimo: Christ hath taken away in the Elect not onely originall, but all actuell sins also, and hath ouer and besides giuen them eternall life. Radulphus: The blood of the high Priest Christ, was the purgation of all beleeuers. Innocentius: Christ blood was shed effectually for those only who are predestinated, but for all men in regard of sufficiencie: for the shedding of the blood of that iust one for the vniust, was so rich in price, that if every one had beleaued in the

the redeemer, none at all had been held captive of the diuell. Arnoldus Carnotensis: He redeemeth none but those whom he calleth *Bona Gallis* and washeth by grace; neither doth the Spirit sanctifie Any but Those, who are cleansed *traict. 7. de* and dead to sinne: Redemption, washing away, *verbis Domini.* and sanctification are partakers together.

The Application is, when as Christ is giuen vnto vs of God the Father by the Spirit, in the lawfull vse of the Word and Sacraments; and is receiued of vs by the instrument of a true faith. And Christ being giuen, is made vnto vs of God wisdom, righteousness, sanctification and redemption. *1. Cor. 1. 30.*

The accomplishment of the application is Glorification, whereby God shal be all in all by Christ in all the elect.

By this which hath been said, it is apparent, that the decree of election is the cause and foundation of all good giftes and workes in men. From hence is true faith. *Act. 13. 48.* As many as were ordained vnto eternall life beleened. And calling: *Rom. 8.* whom he predestinated, them he called. And: *who are called of his purpose.* Hence Adoption: *Eph. 1.* predestinated to

Adoption. And sanctification: Eph. 1. He hath chosen vs that we should be holie and blamelesse. Hence good workes: Ephes. 2. Which he hath prepared, that we should walke in them. And persuerance: Iob. 6. All that the Father giueth me, shall come vnto me, and him that commeth to me I cast not away. Againe, And this is the Fathers Will, that of all which he hath giuen me, I should lose nothing. 2. Tims. 2. 19. The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his. Excellent is that saying of Augustine: He did choose no man worthe, but by chusing he made him worthe. Againe, It is the grace of God, whereby he doth elect me, not because any worthines is in me, but because it doth vouchsafe to make me worthe. Againe, And did not they also afterwards chuse him, and preferre him before all the good things of this life? but they did chuse him because they were chosen; they were not chosen, because they chused him. And thus much of the decree of election.

*Cent. Iul.
Pelag. lib. 5.
cap. 3.
In Psal. 41.*

The decree of reprobation is a worke of Gods prouidence, whereby he hath decreed to passe by certaine men, in regard of supernaturall grace for the manifestation
on

on of his iustice and wrath in their due destruction: or, it is his will, whereby he suffereth some man to fall into sinne, and inflicteth the punishment of condemnation for sinne.

It hath in like manner two actes. The first is the purpose to forsake some men, and to make knowen his iustice in them. This act hath a finall cause, but no impulsive cause out of God. For it ariseth of Gods meere good pleasure, no respect had of good or euill in the creature. For the will of God is the cause of causes: therefore we must make our stand in it, and out of or beyond it no reason must be sought for: yea indeed there is nothing beyond it. Moreouer euery man (as *Paul Rom. 9. 21.* auerreth) is vnto God, as a lumpe of clay in the porters hand: and therefore God according to his supreme authoritie doth make vessels of wrath, he doth not find them made. But hee should not make them, but find them made, if we say that God willed in his eternall counsell, to passe by men only as they are sinners, and not as they are men for causes most iust, though vnknownen to vs. Thirdly, if God did

did reiect men, because he foresaw that they would reiect him, reprobatio should not depend vpon God, but vpon men themselves. And this is all one, as if a man should say, that God foresaw that some would chuse him, and others refuse him. And the contempt of the Gospell doth not befall infants, which die out of the couenant of the Gospell. Fourthly, *Paul*, who was a most skilful defender of Gods iustice, doth exclude all workes in the first place, out of this wonderfull election of one from another, made in the counsell of God: *Not by workes*, saith he; and therefore excludeth all respect of sinne; then afterwards being rauished with admiration, he quieteth himselfe in the alone will of God, *Who hath resisted his will? But, O* man, who art thou which pleadest against God? Againe, *O the deepenes of the riches, both of the wisdom and knowledge of God: how vnsearchable are his iudgments, and his waies past finding out!* To conclude, if it be demaunded why God created this world and no more, we must haue recourse to the meere will of God: and why must we not doe so, if it be demaunded why God electeth

Rom. 9. 11.

Rom. 9. 19.

20.

Rom. 11. 33

leaveth this man, and forsaketh that man or another? *Author de voc. gent.* A part of mankind is redeemed, a part perisbeth. But who can tell, why God doth not pity them, and pitieeth these? the reason of the distinction is unknownen, but the distinction or separation it selfe is not knowne.

The second act is the ordaining of them to punishment or due destruction. This ordination in respect of the diuerse consideration thereof, may be distinguished: and so it is either simple or comparatiue. The simple ordination is that, wherby this man, suppose *Peter* or *Iohn*, is ordained to punishment. And this ordination is of the most iust will of God, yet not without respect of originall and actuall finnes. For as men are actually damned for sin: so God hath decreed to damne them for the same sinne. Yet notwithstanding sin is not the cause of the decree of reprobation, but in regard of order it goeth before in Gods fore-knowledge, not that former, but this latter act. The ordination which stands in comparison is that, whereby one man and not another, and this man rather then that being in the like condition, is ordeined to punishment.

punishment. This serueth to shew the libertie of Gods will, in the dispensation of supernaturall benefits. For in that God chuseth this man and not that, it declareth the libertie and very great perfection of God : and therefore vnder the name of an housholder, he challengeth the same vnto
Mat. 20. 15. himselfe, when he saith : *May I not doe with my own what I list?* And verely though God destroy and condemne all those whom he doth forsake, yet should he not be iniust. For we our selues in the daily killing and slaughtering of beasts will not be counted vniust, neither indeed are we : and yet in comparison of God we are not so much worth, as a flie is in respect of vs. If it be lawfull for thee to receine in, or to thrust out any out of thine house, because thou wilt ; it were a point of desperate boldnes to take the same right from God in his house.

The cause of this comparatiue ordination, is the sole wil of God, yea euen without respect of any sinne at all. So *Augustine* : *God deliuereth no man but of his free mercy, and condemmeth no man but most righteously. Now why he deliuereth this man rather*

rather then that, let him search, who can dine
 into the great depth of his iudgements. A-
 gaine, why is it thus to this man, and other- *Lib. 1. ad*
 wise to this? O man, who art thou that thou *Simpl. q. 2.*
 darest dispute with God? And Gregorie: Let *Expos. in*
 no man desire to search, wherefore one should *Ioan. ca. 37.*
 bee elected when another is reiected—be-
 cause his iudgements are vnsearchable, and
 his waies past finding out. In this second act
 of reprobation there be two degrees, a
 iust desertion or forsaking, & damnation
 for sinne. So *Fulgentius: In such* (saith he) *Lib. ad*
 God begins his iudgement by forsaking, and *Mon.*
 ends it in tormenting. Diuine desertion is
 twofold. The first is that, whereby God
 doth forsake man, only in regard of his
 assistance and strengthening, by omitting
 the confirmation of the creature, and by
 not conferring the second grace, whereby
 the first might be made effectuell to resist
 temptations, and to perseuere in good- *Desertio*
 nesse. This is the desertion of triall, and *exploratio-*
 may happen to them, who haue not the- *nis.*
 selues as yet forsaken God. For it was in
 the first man *Adam*, who receiued of God
 power to do that which he would, but not
 will to do that which he could. So *Augu-*
stine:

*De corrup. sine: He receiued (saith he) power if he wil-
& grat. cap. led: but he had not Will answerable to his po-
11.*

wer, for if he had had he should haue perseue-
red. Againe, He was able also to perseuere;
if he would: and in that he would not it pro-
ceeded of free will, which then was so free, that
he was able to will well and ill. The cause of
this desertion was, that *Adam* and his po-
sterity might know that they could fall
by themselves, but that they could not
stand, much lesse rise againe: and there-
fore that they should wholly depend on
Gods mercy. Heere also it must be re-
membred, that betweene this desertion
and *Adams* sin, there came also *Adams*
will, whereby he being left to his owne
strength, did by and by perceiue the very
same, his conscience telling: and yet for
all that he willed his owne fall by the free
motion of his will.

The second desertion is a priuation and
lessing of the gifts, wherwith the mind is
adorned, and a deliuering into the power
of *Sathan*, that he may seduce men, and
more and more lead them into sinne. This
is a desertion of punishment, and there-
fore it followeth sinne. And of this deser-
tion

*Desertio
panis.*

tion, and not of the former, is the rule to be vnderstood, *A Deo deserti Deum priores deserunt*, those which are forsaken of God, do themselves first forsake God.

And this is our doctrine of Predestination, which saureth neither of the errors of the Manichees, Stoickes, Pelagians, nor of Epicurisme, but is (as I am perswaded) agreeable to the truth, and orthodoxall: but yet it is oppugned by sundrie criminations, or false accusations, which I will strue with all my strength to ouerthrow, and that briefly.

The first Crimination is,

That we teach, that certaine men and those but few are elected.

Answer.

Certaine men we say. For all the elect are knowne vnto God, and their number can neither be increased nor diminished. Few we do not say, but after a prescript and certaine manner. For (to omit the Angels) if you consider the elect by themselves, they are many. *Matth. 8. 11. I say vnto*

unto you, that many shall come from the East, and West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen. Reuel. 7. 9. I beheld and loe a great multitude, which no man could number of all nations, kindreds, people and tongues, stood before the throne and before the Lambe, clothed with long white robes, and palmes in their hands. Yea there is as it were a world of elect. *Augustine*: The Church which is without spot and wrinkle, and gathered together out of all nations, and which shall reigne with Christ for euer, euen she is the land of the blessed, and the land of the living. Againe, The reconciling world shall be deliuered out of the maligning world. *Eusebius*: Christ suffred for the saluation of the world, of those which are to be saved. The Author of the booke de vocat. gen. lib. 1. In those which are elected, foreknowne and seuered from the multitude of men, there is a certaine speciall vniuersalitie counted, that the whole world may seeme to be deliuered out of the whole world, and that all men may seeme to be taken out of all men. *Beda* calleth those a world to be enlightned and healed, who were predestinated to eternall life. *Thomas*: The true light enlighteneth

De doct.
chr. lib. 3.
cap. 34.

Tract. in
Joan. 111.
Hist. lib. 4.
cap. 15.

in Tobiam.

*enlighteneth those, who come into the world of In Catena
vertues, not those which come into the world in 1. Ioan.
of vices. ex Orig.*

Neuerthelesse, if those same elect be compared with them that are iustly damned, wee say according to the Scriptures that they are few. Matth. 7. 13. 14. *The gate is narrow and the way streight which leadeth onto life, and few there be which find it.* Againe, *Many are called, but few are chosen,* Matth. 20. 16.

The second Crimination is,

That we teach, that Gbd ordained men to hell fire, and created them to the end that he might destroy them.

Answer.

Here the distinction of the double act in reprobation must bee repeated and retained. First therefore I answer, that reprobation in regard of the former act is absolute, that is, in regard of the purpose to forsake the creature, and to manifest iustice in it: so we teach, and beleue. For we cannot so much as imagine a cause in
I the

the creature, why it was Gods wil to passe by it, and to suffer some to fall finally from their blessed estate. Yea sinne is it selfe after the desertion and iust permission of God: and therefore it can by no meanes be the cause of the permission and desertion. Whence it is that *Lumbarde* the Master of all the Schoolemen saith, that *God hath reiected whom he would, not for any future merits which he did foresee, but yet most righteously, though we cannot conceive the reason thereof.* And *Ierome* long before him doth thus expound y^e place of *Paul*, *Rom. 9. 11.* (*Ere the children were borne, and whē they had neither done good nor euill*) *If Esau* (saith hee) *and Iacob were not yet borne, neither had done good or euill, whereby they might winne Gods fauour or offend him, and if their election and reiection doth not shew their seuerall deserts, but the will of the Elector and Reiecter, what shal we say?* Afterwards: *If we grant this, that God doth whatsoeuer hee will, and that he either chuseth or condemne:th a man without desert and workes: it is not therefore in him that willeth, nor in him that runneth, but in God that sheweth mercie.* Againc: *Therefore it is in vaine*

Lib. 1. dist.
41.

Ad Hebid.
quest. 10.

vaine asked —, seeing that it is in his power
and will either to chuse or to refuse a man
without good and euill workes. Anselmus: It
is not ours to know why God denieth grace to
them which would gladly receiue and con-
sent to grace, and neglecteth another, that
would so well consent vnto it. This is onely
knowne vnto God. Againe, No creature is
able to search out why he is mercifull to this
man rather than to ano-

ther. * Thomas: Why
hee electeth these vnto
glorie, and reiecteth
those, he hath no reason
but the diuine Will. A-
gainc, The difference
of those which are to be
saued, from them that
are to be damned pro-
ceedeth from the prin-
cipall intention of the
first Agent. Againe,
Wee must not enquire
why he conuerteth these
and not those. For this
commeth of his owne
meere will. And Au-

* The same doe other
Schoolmen affirme in
the midst of Papacie.
Gregorius Ariminensis
laicth downe fixe con-
clusions concerning Pre-
destination. First, that
there is no bodie pre-
destinated for the well
vying of freewill, which
God foreknew that he
should haue. Second-
ly, that no man is pre-
destinated, because he
was foreknowne to co-
tinue to the end with-
out any let of habitual
grace. 3. That whom-
soeuer God predesi-
nated, him hee did pre-
destinate freely, purpo-

Comment. in
Matth. c. 11.

In Rom.
cap. 11.

Summ. 1.
par. qua. 23.
art. 5.

Cont. Gent.
lib. 1. c. 44.

Lib. 3. c. 161.

gustine vpo Iohn: Why sedlie and of his pure
 bee draweth this man, mercie. Fourthly, that
 and not that, do not de- no man is reiected for
 fire to iudge, if thou the euill vsing of free-
 wouldst not erre. will, which God fore-
 saw he would beain-

Neuerthelesse re- ted with. Fifthly, that
 probation in regarde there is not any reie-
 of the second act, that cted, because hee was
 is, in respect of the foreknowne to haue fi-
 purpose to damne, is nally an impedimēt of
 not absolute but for diuine grace. Sixtly,
 sinne. For no man pe- that whomsoever God
 risheth but thorough reiected, him hee did
 his owne default; and reiect without anie
 no man is absolutely cause in him. The very
 ordained to hell or same conclusions hath
 destruction, but for *Petrus de Alliaco, lib. 1.*
 his sinne; hauing also *sent. quest. 12. art. 2. and*
 receiued before in *Marsilius of Inghen,*
lib. 1. dist. 42. q. 4. Some
predam power, whereby of whose words I will
 hee was able to liue set downe: He is pre-
 holily and happely, if destined (saith he) to
 so be that hee would. whom God hath pur-
 And therefore I say posed to giue euerla-
 that that which they sting life. And he is re-
 alleage is a very ca- iected, on whom God
 lumnie. hath determined not
 to bestow the same, as
 the Apostle teacheth,
 Rom. 9. Againe: No
 man, that is predesti-

Secondly

Secondly I answer, that God did not simply create man to destroy him, but that he might manifest his iudgement by the iust destruction of the sinner. Now it is one thing to will the destruction of a man as hee is man; and another thing to will the deserued destruction of a man as he is a sinner. Heere also the iudgemēt of *Camera-cēsis* a iudicial Scholman is to bee heard and obserued. *According to the Scripture* (saith hee) *although God should punish or afflict some creature eternally, or utterly abolish it without any sinne in it, yet he should not deale vnjustly or cruel-*

nated, is predestinated for any thing, which should bee in him in time to come: so also there is no reprobato reiected for any cause, which was to be in him in time to come. And euery one that is predestinate, is predestinated only by grace, & by Gods mercifull disposition, not for any cause either actuall or priuatiue to bee found in him, whiles hee liueth. *Againe,* To reiect is to kill, to shewe mercie, and this is not for the euill workes of *In sent. lib. any creature, for how 1. que. 22. holy soeuer the workes are, 2. were, God would shew mercie as he listeth: So also Francis. Mar. lib. 1. q. 31. art. 2. 3. saith, that there are foure signes necessarie for the vnderstanding of the proceeding of predestination and reprobation: First, in which Peter & Iudas are offered to the*

ly with it. Whence it is diuine will, as to nei-
 is, Wisdome 12. 12. ther of the both. And
 Who dare accuse thee, then the diuine will
 if the nations perissh and preordaine Peter
 which thou hast made? no positive act about
 —God is not bound to Iudas, according to
 lawes created, as if any Augustine. The second
 thing were iust before signe is, in which hee
 God did will it, whereas preordained Peter to
 indeed the contrarie is grace: and the he had
 true. no positive act as yet
 about Iudas. The third
 signe is, in which they

are left to themselves, and both of them doe fall
 into sinne. The fourth signe is that, in which Pe-
 ter riseth againe, for he cannot continue, because
 he is predestinated by the first signe. But Iudas ri-
 seth not againe, because he hath not God to raise
 him vp, therefore hee is reiected. D. Bannes in 1.
 Thom. qu. 13. The cause and reason of the whole
 worke of reprobation cannot be said to bee in the
 reprobates, for sinne it selfe cannot be the cause
 of that permission of sinne, for which a man is
 damned, whether it bee originall or actuall, as it
 appeareth in infants who die only with originall
 sinne: which verely, howsoeuer it may be the cause
 why infants are forsaken in it, yet neuerthelesse it
 cannot bee the cause and reason, why the whole
 nature of man should be suffered to fall in Adams.
 And Ferrariensis (in Thom. cont. Gent. pag. 603.)
 saith, that foure things are found in a reprobate; to
 wit, a sufferance to fall into sinne, the sin it selfe,
 Gods

Gods forsaking not raising him from sin, and the punishment or damnation. Now reprobation is not alike but diuersly affected to all these. For if we consider sinne in it self, reprobation is not caused by it—. Although nothing on our parts, to wit, no worke of ours bee the cause of the whole work of reprobatiō (for of al these together, namely, of the permission, forsaking and punishment, the manifestation of Gods iustice is the alone cause, considering that no worke of ours is the cause of the permission) yet notwithstanding our wicked working or sinne is the cause why wee are damned and punished. *Again,* We denie that God is cruell, for we say that God doth not punish and torment the reprobate for the fulfilling (as it were) of his owne fancie, but for sinne eternally foreknowne, which he determined so to dispose of by punishing of it, that his iustice might be made manifest.

The third Crimination is,

That the Stoicall predestination and fate is brought in by vs, because (as they say) wee teach that all things come to passe by the necessarie and energetical decree of God, yea euen ^{irresistible,} the fall of *Adam*, the which (say ^{Powerfull in working.} they) God according to our opiniō did decree and will.

Answer.

We say that *Adams* fall came to passe
I 4 God

God not only foreknowing but also willing and decreeing it: and that without blasphemie, if thou wilt friendly and courteously give leaue to shew how far forth and in what manner. The will of God is twofold, generall and speciall. The special wil (which the scripture calleth, *Cephets*) is that by which God doth both approue and effect a thing: or else it is Gods good pleasure, whereby taking delight in some thing he doth will it simply, both as touching the doing of it, as also in respect of approbation. The object of this will dependeth on the will, and followeth it as the effect followeth the cause. And by this will our iudgement is, according to the word of God, that God willeth that which is good, and nilleth that which is euill as it is euill. Psal. 5. 4. *Thou art a God which willest not iniquitie.* And of this kind or rather maner of will are these sentences of *Austin* to be vnderstood. *God hath foreknowne, but he did not foreappoint the workes of vngodlinesse.* And, *Hee doth onely foreknow, and not preordaine euils.* And, *It is all one to say God is the author and God willeth.* The generall will is that whereby God

Hypognost.

lib. 6. lib. 80.

9. 2. 2.

God willeth a thing not to bee, (for that, which is not, therefore is not, because hee willeth it shall not bee) and for certaine causes also hee willeth not to hinder some things, and consequently willeth that they shal come to passe; which things notwithstanding hee doth not simplie approve. Or, it is the decree of God, whereby hee willeth some thing, not in respect of approbation and effecting of it by himself, but only in respect of suffering it to be done by others. And here the thing which is to be done doth not depend vpon Gods will, but onely vpon the will of the creature which falleth away : and with this will we say that God willed the fall of *Adam*, yet not simplie but onely that it should come to passe. Now it is one thing to will a thing by it selfe, and another thing to wil it as touching the euent. Moreover hee willeth the euent of sinne, not by effecting it himselfe : but by forsaking or not hindring when he might if he would. And if we enquire of the order of willing, it is this, first and properly God doth will not to inhibit, and not to hinder sinne : and by consequent onely hee willeth

willeth the euent of sinne. For that which God doth not hinder, doth therefore come to passe, because hee doth not hinder it: and as no good thing can either bee or come to passe, vnlesse God make it: so no euill thing can be auoyded, except God doe hinder. And there is not the least thing which may bee done without this will; vnlesse we will say that Gods providence is idle; which to say were wicked. The reasons of this our iudgement are many. The first reason I will draw out of most euident testimonies of Scripture. *Act. 2.23. Him I say being deliuered by the determinate counsell and foreknowledge of God, after you had taken, with wicked hands you haue crucified and slaine. Act. 4.27.28. They gathered themselues together, to doe whatsoeuer thine hand and thy counsell had determined before to be done.* Here it is to be obserued, that not only Christs passion but also the works which in respect of the Iewes were wicked, doe come vnder the decree and will of God: to wit, so far forth as God willed that they should come to passe for iust endes. This very thing *Augustine* signifieth when he saith,
When

When the father deliuered the son, and Christ *epist. ad v. his bodie, and Iudas his master: In this deli-* *nic. 38.*
nering wherefore is God iust and man guilty,
but because in one thing which they did, there
is not one cause for which they did it? And
there is no reason v̄ it should seeme haish
vnto any, if speaking of Adā fall we fol-
low the holy scripture on this manner.
When Adam did eate of the forbidden fruite,
he did eate that, which the hand and counsell
of God had determined before to bee done.
 This is that very thing which we say: This
 is the language of the Apostles and of the
 Church, which therefore we may vse with-
 out the least suspicion of blasphemie. But
 to the former testimonies I will adde one
 place out of *Peter, 1. Epist. 3. 17.* *It is bet-*
ter (if the will of God be so) that yee suffer for
well doing, than for euill doing. But to pu-
 nish men for well doing, in respect of
 men, it is flatly to transgresse the law of
 God. Furthermore God is said *to bid Shi-* *2. Sam. 16,*
me to curse David, that is, to haue ordained *10.*
 and decreed, for God biddeth and com-
 mandeth a thing two waies, first by his re-
 vealed will; and this he doth by his word
 deliuered vnto men. Secondly, by his se-
 cret

cret will, which is his prouidence or hidden decree, by which hee doth so gouerne all things, that nothing can be done without it or against it: as in these places. Ier. 34.22. *I will command and call backe the Assyrians against this citie.* Lam. 3.37. *Who is he then that saith, and it cometh to passe, and the Lord commandeth it not?* Iob. 37.6. *He saith to the snow, be thou upon the earth: like wise to the small raine, and to the great raine of his power.* By which it appeareth that it may well be said, that God decreed that *Shimei* should curse *Dauid*: and it is the like kind of speech to say, that God did not decree *Adams* fall simply, but in some respect. The second reason followeth: it is the common opinion of all men that God doth will to suffer sinne, but to will to suffer it, is to will not to hinder it, and to will not to conferre grace. Now he which foreknoweth some future euill, and willet not to hinder it when hee might, and not to conferre confirming grace, he doth indeed will that the same should come to passe. Therefore we doe not place that will, whereby wee say that God doth will that sinne should come to passe

απλῶς ὡς
πρὸς τὸ.

passe and bee in nature, either without or
 beyond the diuine permission, but we doe
 enwrap and enfold it in it. And this is
 that which Caluin saith and no other: *In Genes.
cap. 3. Ver. 1.*
*God willed the fall of man. But I pray you
 what other thing is his permission besides wil,
 who hath authoritie to hinder, and in whose
 power the matter standeth? The same affir-
 meth Beza: If any man heare that some
 things come to passe, which indeed are done a-
 gainst his will, that is, against his liking, not
 because he cannot, but because he will not hin-
 der the: I answer, that it is all one as if a mā
 should say that they come to passe hee being
 willing they should. For those things, which
 he could surely hinder if he would, must needs
 come to passe, because by not hindring of them
 he willeth that they should come to passe. And
 whatsoeuer God doth not hinder, he doth
 therefore not hinder it, either because he
 willeth that it should be done, or because
 he doth vterly nill that it shuld be done,
 or because he doth not will it should bee
 done, or else because hee cares not: that
 is, hee neither willeth nor nilleth that it
 should come to passe. If you graunt the
 first*

*Ad acta. col-
 loq. Mam-
 pelz. pag. 152*

first, I haue my desire. The second is absurd; namely that God doth not hinder euill, because hee doth vterlie nill that it should bee done. For this is to make God incōstant. The third, *Lumhard* and the schoolemen affirme. For they say that God in respect of sinne hath no positive act, neither of willing nor of nilling; but onely a negatiue act of not willing to hinder it. But by this meanes a great part of those things, which are done in the world should come to passe God being either ignorant or negligent. The very permission also is a certaine will and not a pure negation: for not to will to hinder, that is, to suffer, is indeed to will not to hinder. If thou wilt say the fourth, thou doest wickedly make an idle and Epicurish god, therefore wee must needs retire vnto the first, viz. that God^d doth decree that euill should come to passe in such sort as I haue declared. Yet the fault must not bee for all that translated vnto him, because he doth iustly and holily decree that which men doe wickedly.

Thirdlie, we know that *Adams* reuolting is now past and done; therefore wee must

must say that God did will that it should be done; vnlesse we shall say that his prouidence is not in all, and euerie thing. Thou wilt say that an euill worke is ordeined of God, that is, disposed to Gods glorie, the saluation of the godly, and the destruction of the wicked. I grant it, but not this onely. For the prouidence of God is ouer the world and euerie thing therein: both in respect of the ende, as also of the beginning of euerie action: Sathan and the wicked doe not onely not finish, that which they would, but they doe not so much as begin it, vnlesse God willeth and giueth leaue. It seemeth impious to thinke that any thing, though as little as may be, doth either exist or come to passe besides that, which God being alwaies holy and iust hath willingly from all eternitie decreed.

Fourthly, let vs heare the iudgement of the ancient Church. *Augustine, We must be pred. & know that all things are either persued the grat.c. 15.* Lord helping, or permitted the Lord forsaking, that thou maist know that nothing is at all admitted the Lord being unwilling. Againe: *There is nothing done but that* *Enchir.c. 99* *which* 101.

which the Almighty willetb to bee done, either by suffering it to bee done, or by doing it himselfe. Againe: Sometimes a man willetb a thing with a holy Will, which God willetb not. Againe: It is possible that a man should will this with an euill Will, which God willetb with a good will. So much difference is there, twixt what is fitting for man to will, and what is fitting for God to Will, and to what end every one referreth his will, so as that it may bee allowed or disapprooued. And againe:

In Psal. 148. Know that whatsoener falleth out here contrarie to our will, happeneth not but by the will of God, his providence, ordinance, appointment and decrees. Tertullian: God hath foreknowne all things by disposing them, and disposed them by foreknowing them. Ie-

Cont. Mar-
cel. lib.

In Abacuc.
cap. 1.

In Ierem.
12. cap.

Lib. de sa-
cra. 1. c. 13.
par. 14.

rome: Shall I say that any thing is done without thee, and that the wicked can doe so much against thy will? Surely it were blasphemie so to imagine. And againe: What good or euill things soener are in the world, they happen not by casuall chance, and without the providence of God, but by his pleasure. Hugo saith: Men may well endure the hearing of this, and it may be said without any scruple or trouble of conscience, God willetb

Willeth that which is good. But if it bee said,
 God willeth that which is euill, it is a thing
 very grieuous to bee heard, and a religious
 minde doth not easily conceite of that which
 is goodnesse it selfe, that it willeth euill: for
 then it seemeth to be said that the good loveth
 that which is euill, and approneth that which
 is bad, and therefore a goodly minde reiecteth
 this, not because that which is said is not well
 said, but because that which is well said is
 not well vnderstood. But after what sort it
 ought to bee vnderstood, hee himselfe in
 the selfe same place explaneth. This (saith
 he) is onely said, and yet another thing is
 meant and vnderstood, because God willeth
 that euill be, and yet willeth not the euill.
 And againe: He will that euill be, and yet Lib. 1 c. 7.
 he wil that therein be nothing but that which part. 4. de
 is good. And againe: When bee doth good latr.
 and suffereth euill, his Will appeareth in this,
 because he wils that to be which he doth or
 permiteth. And againe: The Will of God is
 his good pleasure, and his will is his working,
 and his Will is his Permission. Catharinus In ep. Paul.
 saith: We need not be afraid to confesse that ad Rom.
 God willeth sinne, as blessed Augustine saith
 also, not because he willeth sinne as it is sinne

and euill, but as it is good, to wit, as it is the punishment of sinne and vengeance in the reprobate (for that is Gods purpose, and it is good and not euill) or as sinne it selfe is an occasion vnto good in his beloued and elect.

But they vse to object thus: To will that euill be done is proper and belonging to an euill will which is delighted with euils, or would vse them to good, contrary to the rule: That no euill should be done that good might come thereof. To this I answere: That heere are two grounds to bee laid. The first is, that the object euen of mans will is good, and therefore much more of Gods will, and the object of the will cannot be euill by it selfe but by accident: for if the will wil- leth euill, it wil- leth it not as it is euill, but as it is good. The second ground is, that there is a certaine *summum bonum* or so- ueraigne good with which there is no euill conioynd; because there is a certaine thing infinitely good, namely God: but there is not any absolute euill, because there is nothing so euill, but it hath some good ioyned therewith, and therefore it is good that sinne should be and come to passe.

passe. So saith S. Augustine: *Although Enchirid. 9.*
therefore those things which are euill, so farre 98.
forth as they are euill are not good, neuerthe-
lesse it is good that there should bee not onely
good things, but also euill. For vnlesse this
were good, that there should be also euils, they
should by no meanes bee suffered by the Al-
mighty who is goodnesse it selfe. Thus there-
 fore I answered: That sinne in the causes
 and circumstances thereof fully and ex-
 actly weighed, is two waies to be consi-
 dered. First we consider sinne not as it is
 sinne, but so farre forth as it hath some
 respect vnto good with God which de-
 creeth it. And this way taking sinne, al-
 though God willeth it not simply and by
 it selfe, yet he decreeth it and willeth it as
 touching the euent. Moreouer sinne hath
 respect vnto God two manner of waies,
 first, because it is in that which is good:
 secondly, because it tendeth to that which
 is good. I say it is in that which is good;
 because euery euill is in that which is
 good as in the subiect. Now in respect of
 the subiect, that is, as sinne is a motion, an
 inclination, or an action, God both wil-
 leth and effecteth the same. Moreouer sin

rendeth to that which is good, because God ordaineth it to good, and from thence draweth the good either of triall, chastisement, or punishment. And we say that God is so farre forth willing that sinne should come to passe, as hee is able and will by his wonderfull wisdom from thence to draw forth that which is good.

God did
not decree
the fall of
Adam, nor
any sin as it
is in vato
God;

Secondly, we consider sinne according to the properrie and naturall being thereof, that is, sinne as it is sinne; And this way also we weigh sinne either so far forth as it is sinne in it selfe in regard of men, or as it is sinne to God. But God himselfe neither willeth, nor approueth, nor effecteth sinne, as it is sinne in it selfe in regard of the creatures that offend; and yet hee willeth as touching the event, not simpliciter, as those things that are good in themselves, but only by willing to permit that it may be. For there is a threefold action of Gods wil, the first is that whereby God willeth any thing by willing it, that is, when he willeth it with his whole and absolute will, as *Tertullian* saith, and this way he willeth that which is good in it selfe.

selfe. The second action is that, whereby he nilleth any thing by nilling it, as that which shall neuer come to passe, because God doth vterly nill the being thereof. The third and last action is remisse and in the middest betweene both, whereby hee willeth something by nilling it slackely or remissely, that is, when hee partly willeth it and partly nilleth it, or else so far forth wills it, as that for iust causes he nills it. And after this sorte wee say, that God willeth the euent of euill, as it is euill in it selfe in respect of men; because euill as it is euill after this sorte, is not absolutely euill: and God draweth good out of euill as it is euill in the nature thereof or in it selfe: as hee brought forth light out of darkenesse, euen as it was darkenesse in it selfe. And if so be that euill were absolutely euill, as God is absolutely good, he would in no wise will the euent of euill, neither should there be any euill existent at all. For that which God vterly nilleth, hath not any being or existence. But sin as it is sin to God, (now that is a sinne to God which is in it selfe sinne, in his decree whereby all things are ordained as it con-

sidereth sinne) hee neither willet it, nor approueth it, nor worketh it, no in this respect he doth not so much as permit it. I doe not denie but that God permitteth and suffreth euill, as it is euill in it selfe, (otherwise there were not euill properly and naturally) but I denie that he permitteth it, because it is euill. For God neuer suffreth euill for it selfe, but for the good that is therewith conioyned. And this is the meaning of that saying of Beza: *The*

Lib. cont. Ca-
Rel. de pre-
dest.

Lord neuer permitteth sins, as they are sins, yea rather he enermore forbiddeth and hindreth them. And againe: Sinnes so farre forth as they are permitted by God being thereto willing, are not sinnes but the punishments of sinne. And thus vsing this exposition is the mind and iudgement of Master Caluin of blessed memorie to bee vnderstood, where as he saith that all the sons of Adam did fall away by Gods will: And againe, that it was decreed by God that Adam should perish by his owne falling away.

Instit. lib. 3.
cap. 23.

5. 4. & 5. 7.

And againe, it was the secreet counsell of God, in which the fall of man was ordained. And againe: Adam did not fall away but according to Gods knowledge and ordinance.

Opusc. 905.
8. 616.

In

In these and such like maner of speeches his purpose was, to ouerthrow the opinion of the Schoolemen, who would haue his permission seuered from his will: It were good therefore for them better to consider of the matter, who without either charitie or humanitie doe with the blasphemies of the Manichees slander and bely this holy man.

Secondly they vse to obiect, that God willeth things contrarie, if hee will that that should come to passe which hee forbiddeth in his law. *Answer.* It is true indeed, if he should will one and the same thing to come to passe and not to come to passe in one and the same respect and manner: but God forbiddeth euill as it is euill, and willeth it to come to passe as it hath respect vnto good. Heereupon *Aquinas* saith, *That euill be and that euill bee not, are contradictorie opposed; but that God willeth euill to be, and that God willeth euill not to be, are not contradictorily opposed, seeing both are affirmatiue.*

*Summ. q. 9.
art. 9.*

Thirdly, they obiect thus: That thing which being graunted, another thing necessarilie followeth, is the cause of that

selfe same thing that doth follow; but this being granted that God willed the fall of *Adam* to come to passe, the same came to passe necessarily and infallibly. Therefore the will of God was in this respect the cause of sinne. Whereto I answere, that the first proposition of this argument is not generall, for in admitting the creation of the world, both the place and the time or continuance thereof are infallibly and without doubt also to bee admitted, and yet the creation of the world is not the cause of the continuance thereof, and of the place, where it now consisteth. And that this proposition may be true, it is thus to be framed: *That thing which being granted, another thing infallibly followeth (no other cause coming betweene) is the cause of the very same thing that followeth.* And the second proposition also fitted to this former is untrue. For this being granted that God willeth sin to happen, sin shall not come to passe immediatly, but by the meanes of mans free wil; & although it cometo passe infallibly on Gods part which decreeth it, yet it comes to passe freely on mans part, for it had been possible

ble for man not to haue sinned when hee did sinne if hee had would. As may appeare by this Similitude. God forsaketh man by not conferring and bestowing on him necessarie and sufficient helpe for the auoyding of sinnes; now man being forsaken by him, sinneth necessarily; And yet the fault is not to be laid on God, because that in this his forsaking him the will of man commeth betweene. For God forsaketh man being willing to bee forsaken, and not against his will and mind.

Secondly, I answer to the aforesaid reproch of our doctrine, that wee say not, that sinne is from the decree, or of the decree of God, as from the efficient, materiall, formall, or finall cause. But wee doe teach and auerre that sinne commeth to passe according to the providence, or decree of God, as the sole consequent thereof. For wee assuredly thinke and iudge that the decree of God doth so go before the sinne of man, as that it hath no respect ynto any cause, vnlesse it be of such a one, as is a failing and deficient cause. So saith

Augustin: Therefore truly the great works *Luciv. cap.*
of the Lord are exquisite in all his wills, so that 101.

after

after a wonderfull and unspeakable manner, that is not done beside his will, which notwithstanding is done contrary to his will.

Again it is objected. He that saith that the decree of God is the energeticall operative beginning of all things, necessarilie maketh the decree of God, the beginning also of sinne. Whereunto I answer, That the holy Ghost himselfe saith that the decree of God is the beginning of all things being and existent; Eph. i. cap. ii. verse: *God worketh all things after the counsell of his owne Will.* And againe in the 17. of the Acts, *In him we live, we moue, and haue our being.* Augustine saith: *The will of God is the very cause of all things which are.* Hugo de S. Viçt. saith: *There is no cause of the will of God, which is the cause of all things.* And this very thing common reason will teach vs, because there must first some certaine ground be laid, from whence euery thing should haue or take the being and existence thereof; and this ground is euen the very will of God. For a thing is not first, and then afterward God willeth it to come to passe; but, because God hath decreed that a thing should come to passe,
or

*De gene.
cont. Ma-
nic. lib. i. c. 2*

or be done, therefore it is; And yet shall not God therefore bee the cause of sinne: because sinne is not properly a thing, action, or being, but a defect only: and yet neuerthelesse it is not therefore nothing. For whatsoeuer hath a being, is either *Eus Reale* Really and positiuely, or else in Reason *& Rationale.* onely. And vnder those things which are in Reason, are contained not only notions and relations, but also priuations: because they haue not a reall matter and forme out of the vnderstanding. But sinne hath not a positiue and reall being, & yet it hath a being in Reason (as they terme it.) For so farre forth it is in the nature of things being, as it may cause a true composition in the mind: and although it doe not exist positiuely, that is, by matter, or forme created; yet it is priuatiuely: because that by the remoue or taking away of originall righteousness, that doth immediately and truly follow and exist. Neither doth it follow, as some other naturall habit, or as a pure negation, but as a certaine thing betweene both, that is, a want and absence of the contrarie good.

Some vse to object that wee doe teach,
that

that God doth incline vnto sinne and that
 hee doth positiuely harden the heart.
 Whereto I answere, that wee allow not a
 bare permission seuered vterly from his
 will, neither doe we attribute a positiue or
 naturall action vnto God, as though hee
 did infuse corruption and sinne: and yet
 we say that hee doth actiuely harden the
 heart. The action of Gods Prouidence (as
 saith *Suidas*) in the works of men is three-
 fold. The first is according to his good
 pleasure, whereby God willeth any work,
 alloweth it, effecteth it, and is therewith
 delighted: this action is onely in good
 workes, which haue their beginning in vs
 from the holy Ghost. The second action
 of Gods prouidence is of sustaining, wher-
 by God vpholdeth and maintaineth, the
 being, and all the faculties, motions, acti-
 ons and passions of nature which offen-
 deth. Act. 17. 28. *In him we liue, and moue,
 and haue our being.* And although God do
 sustaine nature offending, and the action
 of nature, yet is hee free from fault; be-
 cause he vpholdeth the creature, onely as
 it is a creature, not as it is euill. For the se-
 cond cause, as the will of man, can by it
 selfe

act. 17. 28.

act. 17. 28.

selfe doe euilly and corruptly : yet it
 can doe nothing by it selfe, vnlesse the ef-
 fect thereof bee reduced to the first cause.
 As may appeare more plainly by this si-
 militude : A man doth haule by reason
 that his legge is out of ioynt : now heere
 are two things to be considered, the very
 walking or motion it selfe, and his haul-
 ring : the hauling proceedes onely from
 his legge out of ioynt, the walking both
 from his legge and also from the facultie
 of moving. In like manner a man sinning,
 in that he doth it is of God, but in that he
 doth euilly, it is of himself. We must ther-
 fore heere know that God doth vphold
 order as it is of nature, but furthereth not
 the will violently breaking out against
 the order of the morall law. The third ^{actio} action of Gods prouidence is according ^{perit.}
 vnto concessio, whereby God in the euil
 worke of man worketh some things ho-
 sily ; and this last action is threefold. The
 first is permission : whereby God forsa-
 keth especially the wicked by withdraw-
 ing from them his grace, and by leauing
 them according to their deserts vnto their
 owne wickednesse, which hee had before
 restrained,

restrained, that it might not breake forth to so immoderate libertie. And wee vse commonly to say, that he which permit-
teth, doth and effecteth some thing; as when the rider giueth the reines vnto his wanton and sporting horse, wee say that hee doth moue and encourage him; and wee say that the hunter doth put his dog on the game, when as hee letteth him slip. The second action (as I may so terme it) is occasionall, whereby God by proffered occasions, in themselves good or indiffe-
rent, outwardly draweth forth, stirreth vp, and bringeth out sinne in those who of themselves openly runne into wicked-
nesse; to the intent that hee may either justly punish their knowne impietie, or else discover it being closely shrouded. The like haue wee ordinarily euen among
our selues: for the Physitian by his pre-
seruatiue medicine, stirreth vp, inflameth, and draweth forth the humours out of the corruption of the bodie. Admit a house be weakly timbred, which being almost now already falne wil ere long fall; and that I doe not with any engines or in-
struments throw or beate down the same,
but

but onely take away the outward hindrances, and on euery side as it were open a way for the downfall, to the intent, that when it falleth, it may by the greater fall be broken in peeces. After this sort dealeth God with the wicked: and hereupon is it that the law is said to stirre vp and increase sinne in *Paul*, Rom. 7. 8. This action is done many manner of waies, as when the hindrances of sinne are taken away: when as the way is opened to the committing of one especiall sinne, and not of another: when as objects are offered, which the vngodly vse as instigations vnto sinne. These objects, are commandments, threatnings, exhortations, and cogitations either good or indifferent put by God in the mindes of vngodly men, from the which the wicked by reason of his wickednesse doth greedily take an occasion to doe ill. And this is the manner and way truly, whereby wee say that God stirreth man vnto euill, without infusing the least drop or iot of euill. For as in the middle region of the aire the heate groweth stronger by the antiperistasis or repulsion on euery part, from whence proceeds the

the thunder and lightning: and by the heate round incompassed, the clowdes are condensated and made thicke: euen so the wicked and vngodly when they are stirred vp by whollsome precepts, doe grow more vngodly: and euill doth so much the more begin to delight them, by how much the more they know that it is lesse lawfull for them: according to the saying of the Poet: *Nittimur in vetitum semper cupimusq; negata*: We still endeavour things forbid, and conet thats denide. The third action is a disposing, whereby God through the euill worke of an euill instrument, finisheth his owne worke iustly and holily. As for example: The sale of *Ioseph* in his brethren was sin: the iust action of God in this euill worke was the foresending of *Ioseph* into *Egypt* for the common good and benefit of *Iacob's* familie. And from this disposing proceedes it, that God vseth the sins of men holily, that hee prouoketh them holily, and ordreth them as the Physicion for a medicine ordreth poyson, contrary to the nature thereof: that he ordreth them holily both according to the causes, and be-

ginnings.

ginnings, and also according to the ends and issue: as when he disposeth the work of the diuell infusing corruption, either to the punishment of correction, vengeance, or triall. But concerning these let vs rather giue care to ancient writers. *Clement Strom. lib. 1*

Alexandrinus saith: It belongeth to Gods wisdom, vertue, and power, not onely to doe good, which is the nature of God, but also especially to bring vnto some good and profitable end, that which hath been inuented by those which are euill, and vse profitably those things which doe seeme euill. *Augustine* saith: God maketh and ordaineth iust men: *De gen. ad lit. imperf. cap. 5.* but hee maketh not sinners as they are sinners, but ordreth them onely. And againe;

As God is the most excellent creator of good natures: so is he the most iust disposer of euill wils. *De cimit. Dei lib. 11. cap. 17.* Again: God verily fulfilleth certaine of his good wils, by the euill wils of euill men, *Enchir. ad Laur. c. 101.* Again: God by those men which doe those things which hee will not, doth himselfe those things which he will. And againe: God vsing well euen those that are euill as being himselfe absolutely good: so farre forth as in them lay they did that which God would not; *De cor. grat. c. 14.*

In this very thing that they did that which

was contrarie to Gods will, euen by them his will is done. And againe: Who would not tremble at these iudgements of God, whereby God doth in the hearts of euill men whatsoeuer hee will, giuing vnto them according to their deserts? And againe: It is plaine that God worketh in the hearts of men to encline their wils whither soeuer he will, either vnto those things that are good for mercie, or else vnto those things that are euill for their deserts, sometimes verily in his open iudgement, sometimes in his secret iudgement, but euermore in his iust iudgement. And againe: God maketh not euill wils, but useth them as he list, because hee cannot will any thing that is vniust. Fulgentius saith: Although God be not the author of euill thoughts; yet he is the disposer of euill wils; and out of the euill worke of euery one, he doth not cease to worke that which is good.

Cont. Iul.
lib. 5. cap. 3.

2. Sam. 12.
12. & 16.
10. & 24. 1

In respect of these diuers actions concerning finne, it commeth to passe that we finde it said in the Scripture, That God doth harden, doth make blinde, doth deceiue, doth command a worke that is euill, yea and doth the same, and that hee deliuereth ouer to beastly affections, &c.

Thirdly

Thirdly I answer to the aforesaid reproch of this our doctrine, that wee doe vterly abhorre and detest the Stoicall Fate, because it appointeth an inherent necessitie in things themselues, which should bind euen God himselfe, and all other things, and make them subiect ther-vnto. For howsoever wee doe beleene that the very decree of God is immutable and therefore necessarie, yet in God himselfe it was most free (for hee could either not haue decreed that which hee did decree, or else otherwise haue decreed it:) and he addeth to the second causes placed out of God a certaine necessitie, but yet so free a one, as that it is rather to be termed a libertie, then a necessitie. And this shall easily appeare to be as I say, if I shall first shew, what sortes of necessitie there bee, and how farre forth it is agreeable vnto thinges. First therefore, a thing is necessary two waies, absolutely & conditionally. That is absolutely necessarie which cannot be otherwise, or else whose contrarie is impossible, as that God is omnipotent and iust. And that is conditionally necessarie, which cannot be otherwise, but yet

not simply, but by the granting of one or many things: and this kind of necessitie is either by nature, or the commaundement, or decree of God. That is necessarie by nature, which commeth to passe constantly and immutably by reason of that order which God hath set in the nature of things: after this sort is it of necessitie, that fire doe burne, that the earth is carried downeward, and the heauen moved. That is necessarie by commaundement, which is necessarily to be done because God hath commanded it. After this sort it is of necessitie that one vndergoe the office of a magistrate. Rom. 13.5. That is necessarie by the decree of God, which is so, because God hath foreknowne it, and willed either to effect it, or at the least to permit it. After this sort euery thing in respect of God is necessarie, and *the will of God* (as *Augustine* saith) *is the necessitie of things*. Secondly, necessitie is either of compulsion or infallibility. Necessitie of compulsion, is that which inferreth violence to things by some cause working without, and forcible constraineth that they doe either this or that. And this indeed

De ciuit.

Dei lib. 5.

a. 8. q. 10. &

de genesi ad

lit. d. 5. c. 15.

deed is the Stoicall necessitie, that a man should doe any thing against his will being compelled by force and necessitie. There is also such a like kind of necessitie of the Manichees, condemned by the fathers, who taught that there was no violence or necessitie offered vnto the will by God, nor that it was forced by necessitie to sinne. The necessitie of infallibilitie is that whereby a thing according to the euent shall certainly and immutably come to passe: yet so, as if we consider the cause of a thing by it selfe, it may either not come to passe, or else come otherwise to passe. Of this manner of necessitie wee must vnderstand that principle: Euerie thing that is, when it is, is of necessity. And thus is necessitie distinguished: now will I shew how farre forth it is agreeable to seuerall things. The euents of all things haue reference either to the second causes, or to God, who is the first cause. Now some things in respect of the second causes are necessary, othersome contingent. From causes which are necessarie, must needs proceede that which is necessarie, from those that are free, that which is free,

Tull. de Finibus.

from those that are naturall that which is naturall; and to bee briefe, such as are the next causes aforegoing, such also is the event of things. But in respect of God, all things whatsoever, are partly changeable, and partly necessarie. In respect of Gods libertie, which doth that which it doth freely, all things are contingent and mutable: howsoever according to nature and the order of the next causes, they be necessarie and immutable. In respect of Gods decree, the second causes and the effects of them are all necessarie, howsoever in themselves they bee vncertaine and contingent. And yet they are not absolutelie necessarie, but by the supposition of Gods decree, neither are they necessarie by the necessitie of compulsion, but of infallibilitie only, because God ordained before that those things which should come to passe should be. And this kind of necessitie taketh not away the contingencie and libertie of second causes, but rather establisheth and confirmeth it. For that which is free worketh freely, and that which is contingent, worketh contingently, by the necessarie decree of God.

Neither

Neither doth libertie and necessitie mutually overthrow each other, but libertie and compulsion. It is manifest therefore that Gods decree causeth an immutabilitie to all things, of which notwithstanding some, in respect of the next causes, are necessarie, and othersome contingent; but all of them in respect of Gods liberty mutable. And as the mutabilitie which thinges haue from Gods power, taketh not away the necessitie which they haue from the second causes: so the necessitie of immutabilitie by Gods decree consequently comming to passe, taketh not away the contingencie which they haue from the next causes and Gods libertie, Moreouer wee say, that Gods decree ordaineth the second causes, and the verie libertie it selfe also of mans will, not by compulsion, as if a man should violently throw a stone, but by inclining and gently bending them, by objects outwardlie offered to the ynderstanding (euen as a sheepe is said to be drawne, when grasse is shewed her being an hungry) that a man may choose by his owne free motion, or

*August. de
verb. Apost.
ser. 2.*

refuse that which God hath iustly decreed from all eternitie.

These things being granted, it is manifest also what we ought to thinke concerning the fall of *Adam*. Which truely according to the euent is necessarie by the necessitie of infallibilitie by reason of the foreknowledge and decree of God: yet so as that God is not guiltie of any fault; because the decree of God howsoever it was necessarie in it selfe, yet it planted nothing in *Adam*, whereby he should fall into sinne, but left him to his owne libertie, not hindring his fall when it might; and the same fall in respect of mans wil (which doth that freely that it doth) came to passe contingently and most freely. But, you will say, that *Adam* could not withstand Gods will, that is, his decree; where-to I answere, that euen as he could not, so also hee would not. But, you will say againe, he could not will otherwise. Which I confesse to bee true, as touching the act and euent, but not as touching the very power of his will, which was not compelled but of the owne free motion consented

ted vnto the suggestiō of the diuell. But to the intent that these things may, more plainly bee vnderstood, wee must make distinction betweene three times, the time going before his fall, the present time of his fall, and the time after his fall. In the first moment of time the fall of *Adam* was necessarie in a double respect: First, by reason of the foreknowledge of God: for that which he foreknew would come to passe, must needs of necessitie come to passe. Secondly, by reason of the permissive decree of God, that fall was according to the event necessarie immutably. *Hono-*

rius Augustodunensis saith, *It cannot other-* Dial. de
wise be but that al things must come to passe, pred. citat.
which God hath predestinated & foreknowne, in Catalogo
seeing that bee onely either doth all things or Illyrici.
permitteth them to be done. Hugo de S. vi-

ctore saith: *Sinne followeth of necessitie by* Quest. in
the withdrawing of grace. Rom. 44.
 And the reason hereof is very easie, because euill permitted must come to passe, and cannot otherwise come to passe than God permitteth. For to permit euill, is not to stirre vp the will, and not to bestow on him that is tempted the act of resisting, but to leaue him

him as it were to himselfe: and he whose will is not stirred yp by God, and to who the act of resisting is not conferred, howsoever he may haue power to withstand: yet can he not actually will to withstand, nor persist for euer in that vprightnesse wherein hee was created, God denying him strength. I confesse truly that this kinde of necessitie as touching the liberty of mans will, was altogether euitable and to be auoided: and yet according to the euent of the action it was ineuitable. Yet I would not that any man should thinke that this necessitie did any way proceede from the decree of God, which did onely follow the decree being granted and admitted; and *Adam* in his temptation being destitute of the helpe of God, cast himselfe of his own accord into this same ensuing necessitie of sinning. In the second time, his fall being present, there was another necessitie thereof: because when it was it was of necessitie. In the third time, man drew vnto himselfe by his fault, his nature being now corrupted, another necessitie of sinning, insomuch that he made himselfe the seruant of sin.

Bernard

Bernard saith: I know not after what evil and strange manner, the will it selfe corrupted or changed to worse maketh a necessitie to sinne: and yet the necessitie although it be voluntarie is not able to excuse the will: nor the will, although it bee enticed, to exclude necessitie.

If any man shall say, that by this our platforme many are tied by an inevitable necessitie to bee damned; I would haue him giue care to *Augustine*, who saith: Hold this most stedfastly, and doubt not in any wise that any can perish whom God before the creation of the world, hath of his free goodnesse made vessels of mercie, — or that any of them whom he hath not predestinated to eternall life, can by any meanes be saued. And yet I say that the decree of reprobation doth not cause a necessitie of damnation in any man. For the first act thereof, which is a purpose not to shew mercie, causeth not this necessitie in men, but goeth before it as an antecedent: and man himselfe verily hath brought ypon himselfe this necessitie with his owne most free, yet rebelling will. Now the second act of Reprobation, which is a purpose of condemning,

*De side ad
Pet. cap. 35.*

condemning, causeth not any necessitie of damnation, but by the sinne of man comming betweene. Moreouer, the necessitie of damnation followeth after the same manner by the foreknowledge of God : and yet this neuer seemed a thing strange vnto any one. But some will say, that the foreknowledge of God doth neuer cause in men any necessitie of damnation, although it doe assuredly foresee the same. And I say also, that Reprobation doth either not at all cause damnation in man, or that it doth not cause it, but for sinne. But it may be objected : They that are predestinated vnto damnation, cannot be freed by repentance, although they would. Whereto I answer with *Augustine* : *As they did fall by their will, so by their will they are content to lie : and he that turneth himselfe away from God, hath both deprived himselfe of will to doe that which is good, and also of power. It doth not therefore follow (as they imagine which object such things) that God hath taken repentance from those to whom he gave it not, and hath throwne downe those, whom he hath not taken vp.*

Art. 15.

Moreouer, the selfe same necessitie followeth

loweth of their hypothesis, who affirme a bare permission. For that which God permitteth, the selfe same thing will hee not hinder : and euill, if God hinder not, cannot bee auoyded : and that which cannot be auoyded, shall come to passe infallibly. And therefore euill, permission being once graunted, of necessitie cometh to passe, although most freely on mans part. Whereupon it is plaine, that the decree of God is not more ineuitable, than is the very permission separated from the decree. I doe wish that they would well weigh and consider this, who obiekt vnto vs either the Stoicall fate, or the dotages of the Manichees. For we differ from them as much in certaine iudgement & opinion, as who-soeuer doe differ most. For first, the Stoickes doe tie God vnto the second causes, so that he cannot doe otherwise, then the nature of them will suffer: wee on the other side, doe hold that all second causes do depend vpon and are ordered by God. Secondly, the Stoickes say, that neither God nor second causes can doe otherwise by their nature than they doe: wee say that some second causes, are by Gods ordinance

ordinance mutable, other some immutable; and that God himselfe, can either not doe, that which hee doth, or else doe it otherwise. But now to come to the Manichees, who make two coeternall gods; we but one. They of their two Gods, make one good, and another euill: we say, that there is one absolutely good & iust God. Thirdly, they wil haue one of their Gods to bee the cause and worker of good things, and the other of euil: we make one true God the creatour and ruler of all things, and working nothing but that which is most good and most iust. Fourthly, they say that they which are created by their good God cannot sinne: we say, that God doth most freely conuert whom hee will, and when they are conuerted, they can neuer in this life perfectly be free fro sinnes, but doe sometimes run into such sinnes, as doe grieuouly wound the conscience. Fifthly, they say, that they that are created by the euil God simply cannot be conuerted: we say, that vncleane spirites and men were created both good and holy, but yet they fell by their owne will and fault, and not by any fault but the iust permission.

permission of the Creatour, and brought
vpon themselues a necessitie of sinning.
And although it be true, that man cannot
withhold himselfe from sinning, vnlesse
God giue him that grace, yet doth he not
sin of necessitie, that is, of compulsion, but
willingly. And the will hath sufficient li-
bertie if by it selfe or the nature therof it
be inclinable to the contrary of that which
it chooseth, and doth of the owne accord
chooseth that which it chooseth; although
the same liberry bee governed and one
way limited by God. Wherefore I am
flat of *Anselmus* opinion, who saith: *Al-*
though it bee of necessity that those things do
come to passe which are foreknowne and pre-
destinated; yet some things foreknowne and
predestinated doe not come to passe by that ne-
cessitie which goeth before a thing, and cau-
seth it, but by the same necessitie which fol-
loweth a thing. For God doth not cause, al-
though he doth predestinate them, by forcing
the will, as by resisting it, but by leaning them
in the power thereof. And I am also of *Gau-*
dentius his opinion; who saith: *The Iewes*
were willing to doe that euill which they did.
And verily, if they had bin vnwilling to doe it
they

Lib. de con-
cor. grat. &
lib. arbitr.

Ser. 3. ad
Neophy.

they had not done it. And it is a grosse sinne; but to thinke that God, who is not onely good and righteous, but also goodnesse and righteousness it selfe, doth either command; or compel any thing to be done, which he condemneth when it is done. But that I may in a word fully deliuer my opinion, if it bee demanded, how the will of God carrieth it selfe to good or euill, I answere: that in a good act God carrieth himselfe positively. For first he determineth the euent of good, by willing effectually to worke it; and secondly, hee inwardly inclineth the will of the creature, to doe that good which it doth. Thirdly, he sometimes laieth a necessitie of immutabilitie on him that doth well, but yet it is ioyned with an exceeding freedome. After this sort the elect Angels doe necessarily obey God, yet not by constraint, but greatly coueting, and with all the strength of their will desiring it, not being thereunto compelled. In an euill act, I say that God carrieth himselfe priuatiuely; not by a logical, but a natural priuation foregoing the habit. For first he willeth that euill come to passe, not by doing it himselfe, but by willing not to hinder

hinder it to be done by others. Secondly, he doth not inwardly incline the will to doe euill; but he forsaketh, and outwardly offereth objects which are good in themselves. Thirdly, God laieth not on vs any necessitie, but a desertiō; or want of grace, to which being imposed, followeth the necessitie of sinning, not as the effect doth his cause, but as the defect doth him that forsaketh. And this I am resolved on, that Gods decree doth altogether order euery euent; partly by inclining and gently bending the will in all things y are good; and partly by forsaking it in things that are euill; and yet the will of the creature left vnto it selfe, is carried headlong of the owne accord; not of necessitie in it selfe, but contingently that way which the decree of God determined from eternitie. We therefore (thankes be giuen vnto God) doe with all our hearts renounce the doting follies of the Stoickes and the Manichees.

The fourth Crimination is,
That wee doe teach, that the greatest part of mankind is deprived of Christ and all sauing graces.

*M**Answers.*

Answer. I.

It might happily seeme a rigorous course that some should bee deprived of Christ, if so bee that they had neuer at any time nor any where receiued sauing grace. But all and euery one receiued holinesse and happinesse in *Adam*, together with abilitie to perseuere and remaine in the same holy and happie estate, if they had would. But *Adam* would not; but did of his owne accord cast away that grace which was bestowed on him by his Creator: for which being lost, it is a wonder, that all without exception are not damned. And therefore it may seeme the lesse strange to any one, if grace by Christ bee againe bestowed vpon one, and not vpon another.

Secondly I answer, that wee doe acknowledge with glad mindes that Christ died for all (the scripture auerring so much): but we utterly deny, that he died for *all and euery one alike in respect of God*, or, as well for the damned as elect, and that effectually on Gods part. For first let vs weigh well the words of Christ: *I neuer knew you; depart from mee yee workers of iniquitie.*

quitie. Now to know with God is to acknowledge; and therefore, whom Christ neuer knew, hee neuer acknowledged for his. And those whom he hath not sometime acknowledged, he neuer bought or redeemed with the price of his blood. And therefore well saith *Gregorie*: *Not to know with God is to reiect.* Againe, if al and euery one be effectually redeemed, al and euery one are reconciled vnto God. Because that the forgiuenesse of sinnes and the satisfaction for the same are inseparably ioyned together. Yea and *Paul* pla- *Eph. 1.7. & Col. 1.14.*
 ceth redemption in the remission of sins, where he saith: *By whom we haue redemption through his blood, euen the forgiuenesse of sinnes.* Very well therefore saith *Pro-*
sper: *As it is not sufficient for the renewing* *Lib. 1. resp. pro Aug. ob-*
of men, that Christ Iesus was borne man, un-
lesse they bee renued also in the same spirit, *ieet. 9.*
whereof he was borne: so it is not sufficient for
mans redemption that Christ Iesus was cru-
cified, vnlesse wee die together and be buried
with him in baptisme. Of these premises
 therefore I frame this assumptio: But al are
 not reconciled vnto God, neither doe all
 receiue remission of sinnes: for then all

- Psal.* 31. 1. men were blessed; and it were not possible, for them to perish: which thing to affirme of all and euery one, is very grosse.
- Tit.* 2. 14. *hads aduocatus*
et dñs nris
et dñs nris Thirdly, Christ gaue himselfe that hee might sanctifie vnto himselfe a people peculiar, that is, as a precious treasure and his owne gotten good selected and chosen from among other: therefore it was not Christs purpose, to giue himselfe for a ransom for all & euery one alike. Fourthly, for whom redemption is ordained, to them al is giuen on Gods part the making of them sonnes by Christ: but the making of sonnes, or Adoption is not graunted to all and euery one, euen on Gods part. For the power of the Adoption wherby a man is made of the child of wrath the child of God, is only giuen to those y beleeue and
- De Correp.*
& grat. c. 9. apprehend Christ. *They are* (saith *Augustine*) *the children of God, who are not as yet so vnto vs, and yet they are so vnto God; because that by beleeuing they should afterwards bee so through the preaching of the Gospell: and yet before this was so, they were engrauen the children of God, by a stedfast and immurable stabilitie, in the register of their father. And againe there are some which in respect euen of some present or temporary*

for all grace which they haue receined, are
 said by vs to bee the children of God, and yet
 are they not so vnto God. Fifthly: None are
 truly redeemed on Gods part, but they
 who are freed from sinne, both according
 to the power that it hath to cause damna-
 tion, and also according to the power
 that it hath to reigne in them. In this do
 the antient fathers agree: for *Augustine*
 saith: By this mediator God sheweth that he
 doth make them of euill men eternally good, *De Correo.*
 whom he hath redeemed with his blood. And *grat. c. 12*
 againe: Those whom he would make his bre-
 thren, he freed and made them fellow heires. *Tract. in*
 And againe: Christ will haue no parta- *Ioh. 2. & 7. 7*
 ker in that which hee hath bought, but will
 possesse it wholly to himselfe, and to that end
 gaue hee so great a price, that hee might
 onely possesse the same. *Ishchius* saith, Christ *In Lonic.*
 who suffered for vs, hath freed vs from *lib. 1. c. 23.*
 sinne and the bondage thereof. *Remigius* *In Psal. 64.*
 saith: Thou art the reconciler, thou art the
 reconciliation, and blessed shall they bee for
 whom thou shalt make reconciliation. Out
 of these I thus conclude: all and euery
 one are not redeemed according to both
 the aforesaid powers of sinne. For let vs

grant that on Gods part they are freed frō
 damnation : yet they are not in such mea-
 sure indued with grace, as that sinne shall
 no more reigne in them. Christ therefore
 is but onely the halfe redeemer of these ;
 and for that cause not a redeemer. Lastly,
 let vs diligently consider the iudgemēt of
 ancient writers. Ambrose saith: If thou be-
 leeuest not, Christ came not downe for thee,
 Neither did he suffer for thee. Augustine
 saith: Every one that is generated is damned,
 and no one is freed unlesse he be regenerated.
 And againe: It is well said, I will haue mer-
 cie on Whom I will haue mercie. For if the
 whole world being in thraldome, and in the
 power of sinne, and most iustly ordained to pu-
 nishment, bee neuerthelesse in part by Gods
 mercie freed: who can say vnto God, why dost
 thou condemne the world? And againe: He
 that hath bought vs at so deere a price, will
 not that we whom he hath bought should bee
 destroyed. God hath giuen a great price and
 bought those who be quickneith. And againe:
 Of whose mercie is it but of his who hath sent
 Iesus Christ into this world to saue sinners,
 whom he hath both foreknowne and pre-
 destinated, and called, and iustified, and glo-
 rified?

De fide ad
 Gratian.

Ser. 44. de
 verb. Apost.
 & ser. 20.
 de verb. A-
 post.

Serm. 109.

De nat. &
 grat. cont.
 Pel. cap. 5.

vised. Bernard saith: Christ needed none of these: neither did hee any of these things in regard of himselfe, but rather in regard of the elect --: they were not directly the Iewes to whom he was sent, but the Elect for whom hee was sent. Haimo saith: Euen as by one man death & sin came generally to our condemnation: so by the one iustice of man, which is, of Christ, to all men elected and predestinated to eternall life came grace to the iustification of life. And againe: He tooke not away in the elect onely originall, but also actnall sinnes: and therefore grace and the gift through grace did redonne vnto the elect. Aquinas saith: Christ merit according to the sufficiency carrieth it selfe indifferently to all, but not according to the efficacy. Which happeneth, partly by Gods election, through which the effect of Christs merits is mercifully bestowed on some, and partly by the iust iudgement of God withdrawne from other some.

Obiect. I. Against this it is thus objected: The Scripture affirmeth that Christ redeemed the world. Whereto I answer: That this word (world) in the writings of the Apostles doth not signifie both all and every man that descended from A-

Comment. in
Rom. c. 5.

Summa de
verit. Mat.
26. q. 7.

1. Cor. 15.
cap. 18.

dam, but all nations in this last age of the world. God (saith Paul) was reconciling the world unto him in Christ. What meaneth this word world in this place? Surely not all men of all ages, but the Gentiles which were to bee called after the ascension of Christ, as Paul plainly explaining his own minde sheweth, Rom. 11. 12. Wherefore if the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles, how much more shall their abundance be? And againe in the 15. verse: If the casting away of them, (that is, of the Jewes) be the reconciling of the world; what shall the receiving be but life from the dead? In these very words he plainly sheweth, that the reconciliation of the world is the reconciliation of the Gentiles after the casting away of the Jewes. And hereby it is most manifest, that all the like places of Scripture, which many doe think to make for the vniuersall redemption of all and euery one, are to be vnderstood of some men to be called out of euery nation and countrie after the death of Christ. And herunto also let vs ioine the answer of

Tract. 87. in
Joan.

Augustine: He calleth oftentimes enen the Church

Church it selfe by the name of the world: according vnto that, God was reconciling the World vnto himselfe in Christ: and againe, the Son of man came not to iudge the world, but that the World might be saued through him. And Iohn saith in his Epistle, wee haue an advocate with the Father, Iesus Christ the iust, and hee is the reconciler of our sinnes, and not onely of ours, but also of the whole World. Therefore the whole world is the Church, and the whole world hateth the Church. Therefore the world hateth the World, the malignant World the reconciled world, the damned the saued, and the defiled that which is cleansed. But this World, which God in Christ reconcileth vnto himselfe, and which by Christ is saued, and to which all sin is through Christ pardoned, is elected out of the malignant, damned, and defiled world. Rupertus saith: The world surely, which God loned, we vnderstand to be mankinde, that is, the liuing and the dead: the dead, which in faith looked for his comming; the liuing, who should belecue in him, whether they were of the Iewes or of the Gentiles. For so he saith without any distinction either of Iew or Gentile vniuersally; that euery one that belongeth

Comment. In Iohn lib. 3. cap. 3. In 2. Cor. 5.

in him shall not perish, but haue life euerslasting. And the common glosse expoundeth the world, those that be the elect of the world.

1. Tim. 2. 4. *Object. I I.* Saint Paul saith, that God will that all men bee saved and come to the knowledge of the truth. I answer, first, that the place is not to be vnderstood, of all the posteritie of Adam, but properly of those which liue in the last age of the world. This I proue by cōferring of the like places, wherein Paul doth plentifullic shew his meaning. Act. 17. 30. *And the time of this ignorance God regarded not, but* * Now hee admonisheith all men euery where to repent. Rom. 16. 25. — by the reuelation of the mystery which was kept secret since the world began. 26. But Now is opened and published — for the obedience of faith among all nations. Coloss. 1. 26. The mysterie which was hid since the world began and from all ages, is Now made manifest vnto the Saints. 27. To whom God would make knowne Christ —; whom we preach, admonishing euery man and teaching euery man, that we may present all men perfect in Christ Iesus. And in the second epistle to the Corinth. the 6. chap. and the second

* Mark well the restraining forme of speech, for it is as much as if he had said, God now willeth that all me should repent.

second verse, he expoundeth that place of *Isaias*, where it is said: *In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee, and I will preserue thee: and will giue thee for a conenant of the people that thou maist raise vp the earth, — that thou maist say to the prisoners, goe forth; after this fashion: Behold, Now, saith hee, the accepted time, (that is, the time of the new Testament) behold Now the day of saluation.* Saint Peter saith: *Saluation ordained to bee declared in the last times: concerning which the Prophets which did prophecie of the grace which should afterward come to you, haue searched and inquired.* And Christ himselfe saith most plainly of all, *When I shall be lifted up from the earth, I will draw all things vnto me.* I therefore grant, that God willeth that all should be saued: but that God both wil-
leth, and that he hath Alwaies willed that all men in all ages should bee saued, I vtterly denie, neither hath *Paul* said so much: and among the ancient writers they which seeme to affirme so much, doe notwithstanding in these kinde of speeches doubtfully affirme it: *I doe imagine that*

1. Pet. 2. 20.

Iob. 12. 32.

*Auth. de ve-
cat. gent. l. 2
cap. 8.
Bellarm de
grat. & lib.
arb. lib. 3.
cap. 5.*

*Ep. 107. ad
Vitalen.*

*Enchir. ad
Laur. c. 103.*

*In c. 2. ep. 7.
ad Tim.*

that it may with reason and religion bee beleueed: I doe not thinke it irreligion to beleue it: It may propably and religiously bee beleueed.

Secondly I answer: That God will that all men bee saued, that is to say, of those that are saued. So saith *Augustine*: *Euen as it is said: that all shall be quickened in Christ, although very many be punished by eternall death: because all whosoener they are that doe receiue eternall life, doe not receiue it but in Christ: so is it said, that God will haue all men to be saued, although he will haue many not to be saued: because all who are saued, are not saued but by him willing it.* And againe: *When wee reade in the holie Scriptures, that God will haue all men to be saued, although wee know assuredly that all men are not saued, yet ought we not therefore to derogate any thing from the omnipotent will of God; but thus to understand that which is written, Who will haue all men to be saued, as if it should be said, that no man was saued, but hee whom God would haue to be saued: not that there is no man whom he will not haue saued. Haymo saith: God will haue all men to be saued. Let vs then aske what*

What is the reason why all men are not saved. To which, answere must bee made, that that saying in the Psalm is true, He spake the word and they were made. In like manner he will save all men who are saved, and who by his mercie desire to bee saved. For the Apostle put the whole for the part, as it is in the Gospell where the Lord saith, If I be lifted up from the earth, I will draw all unto me. For he bath not drawne neither doth hee draw all men unto him, but All that are elect, and of all sortes, and nations,

Thirdly I answer, that God will not have euery one of euery kind, but the kindes of euery one to bee saved; that is to say, of euery estate and condition some.

Augustine saith: This very saying, Who will have all men to be saved, is so said, not because there is no man whom hee would have damned, Who would not doe any powerfull miracles among them, Who hee saith would have repented if hee had: but that wee by all men, may understand euery sort of men, by what differences so ever distinguished, whether they be Kings or subiects, noble or ignoble, high or low, learned or vnllearned, strong or weake, witty, dull spirited or foolish, rich, poore or
meane,

Enchir.ad
Laur.c.103

meane men or women, infants or children, youths or young men, middle aged men or old men, in all languages, in all trades, in all conditions, in all professions, in the innumerable variety of wills and consciences, and what other differences soeuer there is among men.

These things saith hee, very truly and rightly, for this word, All, is sometime taken distributiuely, and then it signifieth euery seuerall and particular person: and

2. Theff. 1. 3 Paul to the entent that hee might signifie this, ioyneth the word euery one with the

ἐκαστος παν-
των.

word all. It is also often taken collectiue-
lie, and then it signifieth any, and not eue-
one: as when Christ is said to haue healed

Matth. 9. 35 euery disease, that is, any disease. The

Pol. lib. 2.

cap. 2.

double signification of this word Aristotle also obserued. This word All (saith he) is taken two waies, first for euery one — and secondly the word All is vsed, when it doth not signifie euery one: It is plaine there-
fore that the word All hath a doubtfull

ἐκαστος ὅς τις

ὅς τις ὅς τις

ὅς τις ὅς τις

Comment.

ad Rpb. c. 1.

signification. And of this minde also is Saint Jerome: It is like vnto that (saith he) which is in the Psalme: — euery man is a
liar. If euery man be a liar, then is he also a
liar which speaketh it, and if hee bee a liar
which

Which speaketh it, then is not that true which he speaketh, namely that every man is a liar. But, if this saying be true, these words *Every man doth lye*, are (as I saide before) to bee understood after this sort, *A great part of men are liers. And the Apostle writeth elsewhere, Teaching every mā: and again, Admonishing every man: not that he taught all men, (for ad Rom. c. 5. how many are there yet at this day which have neither heard of the Apostles doctrine, nor yet so much as his name?) but that hee should teach and admonish all that are in the Church. Sedulius also saith: Many* *In epist. ad Rom. 6. 5.* *and all in Paul are one.*

Fourthly, *S. Paul* speaketh in this place according to the charitable iudgement of Christians: and not according to the iudgement of secret and infallible certaintie. Like vnto this, is that also that he calleth the faithfull in severall Churches men elected; amongst whom there were many which afterward fell away from the faith. And yet is not the Apostle deceived; for it is one thing to speake, according to his owne affection: and another thing to speake, as the matter is according as it is indeede. *Augustine* saith:

We

De Correp. & grat. c. 15 We ought so charitably to be affected, as to wish that all men be saved: as men that know not who appertaine to the number of those that are predestinated, and who doe not. And againe: We must as much as in vs lieth, being unable to distinguish those that are predestinated, from those that are not, desire that all men be saved, and use sharpe correction vnto all with an intent to heale them that they perish not.

Hence it appeareth what we ought to thinke of *Damascene* his opinion, who diuideth the will of God into his precedent and consequent will. He calleth that his precedent will, whereby God, as he that is absolutely good, willeth to bestow all good things, yea blessednes it selfe vpon the creature: and by this will hee affirmeth, that God willeth that all men should bee saved, and attaine vnto his kingdome: because hee made vs not to punish vs, but that he might make vs partakers of his goodnesse, as being good himselfe. But his consequent will is that, whereby for some certaine circumstances of the creature, he absolutely willeth this or that: and by this will, hee saith, that
God

God willeth that man should be damned for sinne, because he is iust. And indeede this distinction in it selfe is to be allowed, but that is not a very fit example, which hee hath set downe or alleaged, concerning his precedent will. For there seemeth not to bee in God such a will, or (as they *Optativa* use to terme it) such a *wishing Will*, whereby *voluntas*. he will indefinitely and vpon condition, that all and euery man of all ages should bee saued. For first, it argueth a finite power and insufficiencie in him that willeth. For whatsoeuer any one desireth and earnestly willeth, that will he bring to passe, ynesse hee be hindred. As for example: The Merchant desireth and earnestly willeth to saue his ware: but being forced by a tempest, to the entent that himselfe may escape, hee doth absolutely will to cast them into the sea. Yea indeede this kinde of will seemeth to argue weaknes; because God willeth that, which shall not come to passe. But you will say, that this will is conditionall; that is, that God will that they be saued, if they shall beleeue. And I say first, that the will of God stands doubtfull, vntill the condition bee fulfilled,

N led,

led, & that the first cause is by this meanes held in suspence by the second causes: moreouer there is giuen vnto men a free will either to beleue or not to beleue: that is, flexible and inclinable both waies, either by grace, or by nature: both which things are false, as I will afterwards shew.

And therefore, this will is rather a humane will than a diuine. Heare what *Anselmus* saith: *The will of God is taken foure manner of waies by the principall Doctors: first, for the knowldge of God: then for the will of the Saints, who will in charitie that euen the vnjust should be saued: againe, for humane reason: and lastly for Gods Commandements.* Secondly, this conditionall will seemeth idle and vnnecessarie, especially in him whose power is infinite; because if hee earnestly willed, hee would verily doe a thing, when he might without hindrance: Thirdly, Gods wil is not such concerning the Angels, whereby he willeth that all of them should be saued: therefore, it may well bee demanded, whether his will bee such concerning man. Fourthly, if God will that all men, as they are men, bee saued: in like manner hee will that all sinners,

*Lib. de vo-
lunt. Dei.*

ners; as they are sinners, be damned; which is absurd. Fifthly, that will which cannot bee resisted, is absolute: but Gods Antecedent or first will cannot bee resisted: Rom. 9. 19. For there *Paul* speaketh of the will that goeth before all causes. Therefore, the precedent will is absolute. And this will I make manifest after another manner: the will of God is that some should belecue and perseuere, and that other some should bee forsaken either not beleeuing or not perseuering. You will aske me happily how I know this. I answer, by the euent. For as touching the euent some belecue, and some doe not belecue. But to belecue and to perseuere is a certaine kind of good action; and on the contrarie not to belecue, or not to perseuere is an euill action. And every thing that is good, is, through the effectuall will of God; and so farre forth as there is, or existeth that which is good, so farre forth God willeth it, and maketh it to exist by willing it. And that euill, which commeth to passe, commeth to passe, God not hindring it; and because God will not hinder it, therefore conse-

quently it commeth to passe. Hereupon, it is certaine, that God willeth that some should beleue, and perseuere vnto the end, and that othersome doe not so; yea euen without any condition: and no reason can be rendred, wherefore he willeth this. Therefore this will is both absolute and first: and therefore that vniuersall precedent will concerning the saluation of all and euery one in Christ, is counterfeite and fained. Sixtly, the ground of this opinion, is that foresaid place of *Paul*, which I haue alreadie shewed, to be misunderstood. And yet, that place laieth not down vnto vs any conditional but an absolute will. For there it is first affirmed, that *God will haue all men to be saued*: afterwards, that *he will haue all men to come to the knowledge of the truth*, that is, vnto faith, because by applying faith to the word of God we acknowledge the truth. Where is now the condition of faith? Lastly, against *Damascene* I oppose *Augustine*: who to the Pelagians vrging this place of scripture, God will that all men be saued, maketh a double answer: first hee denieth that it is not generally to be understood

*Hypog. lib. 6
cap. 8.*

vnderstood of the vniuersalitie of men,
and that by this argument: That which
God willeth he effecteth: but hee doth
not generally saue all men; therefore hee
willeth not. Secondly, hee saith that the
place is to be vnderstood of them which
are actually saued: because all men which
are saued, are saued by the will of God.
Again, I oppose against him Prosper al-
so, who saith: *If the will of God concerning*
the vniuersall sauing of mankinde, and the
calling them to the knowledge of the truth, is
to bee affirmed so indifferent throughout all
ages, as that it shall be said to overpasse no
man in what place soeuer, Gods impenetrable
and deepe iudgements receiue a great blow.
And againe: Wee cannot say that there is
the calling of grace, whereas there is as yet
no regeneration of the mother the Church.
And againe: Hee forbade the Apostles to
preach the Gospell vnto some people; and now
as yet he suffereth some people to live out of
his grace. Also I oppose Thomas Aquinas *Quest. 23. in*
against him, who saith: *But saith some sum. art. 3.*
man, God loveth all men: Whereto I answer,
that it is true so farre forth as hee willeth
some good to all: and yet hee willeth not

Respon. pro
August. lib. 1
cb. 8.

Annot. in 1.
Tim. cap. 2.

euery thing that is good to all, that is eternall life: and therein bee is said to hate and reiect them. To conclude, I oppose against Hun Hugo de sanct. vict. Who will (saith he) that all men be saued, according to Ambrose, if they themselues will. But are there not many who would be saued, and yet are not saued? — or thus, he offereth grace vnto all, by which, if they will, they may bee saued. But how is this solution true, are there not and haue there not bin many, which neuer heard so much as a word of preaching?

Obiect. III. That which euery one is bound to beleue is true: but euery one is bound to beleue that he is effectuellie redeemed by Christ: therefore it is manifest that euery one euen the reprobate is effectually redeemed by the death of Christ. Whereto I answer: that the *termini* or parts of the proposition are to be distinguished: that which euery one is bound to beleue, is true according to the intencion of God that bindeth: but it is not alwaies true according to the event. *Jonas* preached, and therefore hee was bound to beleue, *Yet fortie daies, and Nineue shall bee destroyed:* but this was not true

true according to the euent. The assumption also must bee distinguished. Euerie one in the Church, by Gods commandement (Beleeue the Gospell) is bound to beleeue that he is redeemed by Christ: yea euen the reprobate as well as the elect, but yet notwithstanding in a diuers and different respect. The elect is bound to beleeue that by beleeuing hee shall bee made partaker of election: the Reprobate, that by not beleeuing hee may bee made vnexcusable, euen by the intention of God. For God sometimes giueth a commandement not that it should be actually done, but that men may bee tried, that they performe outward discipline, and that they may be conuicted of their naturall infidelitie, and bee made vnexcusable of all their sinnes before God in the last iudgement. For thus I distinguish of Gods commandement: there is a certaine commandement of obedience, the performance whereof God willeth in all: hither are referred the commandements of the morall law. There is also a certaine commandement of triall, as the commandement of sacrificing *Isaac: Gen. 22.*

whereas God willeth not the act it selfe,
 but onlie the manifestation of obedience.
 And therefore God must not bee said to
 mocke men, if by the word preached hee
 doe outwardly call those, whom hee will
 not haue to be saued: for by this meanes
 hee sheweth vnto them the riches of his
 grace, and declareth that they perish by
 their owne fault, because they will not re-
 ceiue saluation offered. But you will say
 they cannor: I confesse as much, but that
 inability whereby they cannor, is volun-
 tarie, and borne together with vs, not in-
 fused into vs by God: and therefore it
 cannot be excused. Very well therefore
 saith Bernard: *The master knew well, that the*
weightinesse of the commandement exceeded
the strength of man: but he thought it expe-
diēt euen in this, that it put them in remem-
brance of their owne insufficiency. — There-
fore by commanding things impossible, hee
makes not men swarner from the truth, but
humbleth them that euery mouth may bee
stopped. So saith *Augustine de grat. & lib.*
arbit. cap. 43. Secondly, I answere: that
 that which euery one is bound to beleene
 is

Ser. 40. in
 Cant.

Is true, vnlesse any one shall by his owne vnbeleefe hinder himselfe; this doth the reprobate by his owne inborne infidelitie. Thirdly I answer, that the argument doth follow twice affirmatiuely in both propositions. For the termini or parts of the proposition are thus to bee turned: That is true, that euery one is bound to beleefe, but euery one is bound to beleefe that he is redeemed by Christ. Therefore that is true.

Obiect. I I I I. The fathers which beleeued aright doe affirme that Christ redeemed all & the whole world. *Ans.* Whereas they write that Christ redeemed all men and the world, their meaning is, that hee did it according vnto sufficiencie, and the common cause, and common nature of all, which Christ did take vpon him: and not effectually on Gods part. This very thing doth *Prosper* make plaine: *All men* (saith he) *are rightly said to be redeemed, in respect of the one nature of all, and the one* *Resp. ad ob-*
cause of all, which our Lord did truly take *iect. viii. l. 2.*
vpon him: and yet all are not deliuered from *ob. 1.*
captiuitie: The proprietie of redemption
without

without doubt belongeth vnto them for whom the prince of the world is sent abroad: — whose death was not so bestowed for mankind, as that it should also pertain vnto the redemption of them, who were not to bee regenerated. And againe he saith: Our Saviour may fitly be said to be crucified for the redemption of all the world, both in respect that he truly tooke vpon him the nature of man, and also in respect of the common or generall perdition in the first man: and yet he may be said to be crucified only for those, vnto whom his death was auailable. Moreover the fathers speake of the vniuersalitie, and of the world of beleeuers. So saith he that is the Author of the calling of the Gentils. *The people of God (saith he) haue their fulnesse?*

*Ad Capit.
Gall. cap 9.*

Lib. 1. cap. 2.

And thus much for the efficacie and greatnesse of Christs death: Now as concerning grace: I say, that that is diuerslie distinguished. For first, it is either restraining, or renewing. The restraining grace is that, whereby the inbred corruption of the hart, is not therby vterly diminished and taken away, but in some is restrained more, in some lesse, that it breake not violently

ently forth into action: and it is giuen onely for a testimonie vnto man, and to preserue order amongst men in a politique societie: and this kind of grace is generall, that is, belonging to all and euery man, amongst whome some doe exceed other some in the gistes of ciuill virtues: and there is no man, in whom God doth not more or lesse restraîne his naturall corruption. Now renewing or Christian grace (as auncient writers doe vsualle call it) is that whereby man hath power giuen him to belecue and repent, both in respect of will, and power; and it is vniuersall in respect of those that belecue, but indefinit in respect of all and euery man. Thus we teach, thus we beleue.

Secondly, Grace is either naturall, or supernatural: as *Augustine* himselfe teacheth. Naturall grace is that, which is bestowed on man together with nature: and this is either of nature perfect or corrupt. Perfect, as the image of God, or righteousnesse bestowed on *Adam* in his creation. This grace belonged generally vnto all, because we all were in *Adam*: and whatsoeuer hee receiued that was

*De pred.
sanct. cap. 5.*

Iob. 1. 9.

De verb. A.
pos. ser. 11.

Tract. 89. in
Iohan.

was good, he received it both for himself
and his posteritie. The grace of nature
corrupted is a natural inlightning (where-
of Iohn speaketh: *He enligheneth every man
that cometh into the world*) yea and every
naturall gift. And these gifts truly by that
order which God hath made in nature,
are due and belonging vnto nature. But
that Grace which is supernaturall, is not
due vnto nature, especially vnto nature
corrupted, but is bestowed by speciall grace,
and therefore is speciall. This the ancient
writers affirme. *Augustine* saith: *Nature is
common to al, but not grace:* and he only ac-
knowledgeth a twofold grace: namely
that common grace of nature, wherby we
are made men: and Christian grace, wher-
by in Christ we are againe borne new mē.
And hee is of opinion, that some that doe
not belceue in Christ, do not sinne: which
is a thing notwithstanding very vngodlie
and vntue, if grace bee as generall as na-
ture. Let vs well weigh his words.: *In
that he hath (saith he) added: Now they are
inexcusable for their sinne: it may moue
men to aske: whether those vnto whom Christ
hath not come nor spoken may haue any ex-
cuse*

use for their sinne. — To this question according to my understanding I make answer: that they cannot bee inexcusable for enery sinne which they haue committed, but for this sinne that they haue not beleueed, vnto whom Christ did not come, and vnto whom hee did not speake. But they are not in this number vnto whom hee hath spoken in his disciples, and by his disciples, which he also now doth. For he came vnto the Gentils by his Church. — It remaines for vs to demaund, whether they can haue this excuse, which haue bin or are preuented by death, before Christ came in his Church to the gentiles, and before they heard his Gospell. I answere that without doubt they may, but they cannot therefore escape damnation: for whosoener haue sinned without the law shall also perish without the law. Againe hee saith: Onely grace distinguisheth those that are saued, from those that are damned, who were enwrapped in one lump of corruption by one common cause from the beginning. Chrysostome saith: The grace of God cometh vnto enery one, but it remaineth with them who doe worthily fulfill those things which are in their power: departing quickly from them, which doe not well becom-

Enchir. c. 99
 Lib. de com-
 punit. cord.
 ibem-

* But if
 grace be
 vniuersall,
 there had
 alwaies
 been some
 Church a-
 mong the
 Gentiles,
 although
 secret and
 hidden: for
 it is not
 likely that
 all had cast
 away grace
 or that they
 had vsed it
 euilly.

Expos. in 1.
 Reg. cap. 14.

themselves: neither doth it at all come vnto
 those, who doe not so much as begin to turne
 vnto the Lord. Gregorie saith: The Gen-
 tiles did not any way worship God, neither
 shewed they any signe or token of any good
 worke, for indeede they were * forsaken. A-
 mongst whō because there was no lawgiver,
 nor no one that did according to reason, seeke
 after God, there was not as it were a man, but
 all lined as it were like beasts. And after-
 wards he saith: When our redeemer came he
 so receiued the calling of grace, as that there
 was not before in it the life of propheticie. And
 againe: Teachers holding their tongues, the
 diuels goe into their place: because none doe
 perish by the silence of the pastours, but they
 who are not predestinated vnto eternall life.
 For they are places for the diuels, because in
 Gods foreknowledge they are not preordained
 vnto Gods tabernacle. Hereupon is it said
 that when the Pastours did preach: as manie
 as were predestinated vnto eternall life did
 beleue. And hereupon saith Paul, whom hee
 hath predestinated, those hath he called. Here-
 vpon it is, that the Apostles desirous to go into
 Asia, were forbidden by the holy Ghost. They
 therefore, which are not predestinated, whe-
 ther

ther they beare the words of the preachers,
 or whether they do not beare them, cannot be
 called vnto Gods tabernacle. And againe:
 Sometimes the preachers are silent by Gods
 dispensation, that they holding their peace,
 they which are not the Lordes, may be recei-
 ued of euill spirits. Beda saith: He goeth to Lib. 1. in
 visit and enlighten their harts whom he hath Isai. cap. 1.
 predestinated to eternall life, forsaking those
 whom he knoweth to be none of his owne. A-
 nastasius saith: The Church in the former Lib. 1. con.
 state of error being without eyes and blind, did temp. ix
 neither see from the beginning, neither was Hexam. l. 10
 it seene at all by God. And againe: All
 other kindes of faith which are in the world
 are dead, as also the motions of those people
 and gentiles which are dead, as they which
 had not in them him who said, I am the life.
 Neither doe they regenerate and quicken
 their people and children, by the wombe of wa-
 ter and the spirit; but are fruitlesse, and be-
 reft of the well of life, and not enjoying the
 water which is liuely and streameth vnto
 eternall life. Therefore that Church which is
 his is onely termed the life and mother of
 all the liuing. Hugo de Sanct. vict. saith: In Iob. Eia-
 Some of those who were before the coming cid. 15.
 of

In Solilo-
quio de arre-
amine.

of Christ, if they had not had some other sinne, they should not haue been damned, for that they did not beleue in Christ, because they haue an excuse for that sinne. And againe: What if thou shouldst enter into consideration how many and how excellent in comparison of thee are castaways, which could not attaine vnto this grace which is giuen vnto thee? Surely thou hast heard how many generations of men from the beginning euen vntill this day haue passed away, who are all without the knowledge of God and the price of his redemption tumbled downe into the gulfe of euermlasting destruction. Thy redeemer and louer hath preferred thee before all those, in as much as he hath giuen thee this grace, which none of them was worthe to receiue. And what wilt thou say? wherefore dost thou think that thou art preferred before them all? hast thou been more valiant? hast thou bin more wise? hast thou binne more noble? hast thou bin more rich then they all? because thou hast obtained this speciall fauour aboue them all? how many valiant men? how many wise men? how many noble men? how many rich men haue there bin, and yet they are all forsaken, and

and *hanged* like castaways. *Thou on-
ly art received before them all; and yet thou
canst not find out any cause why thou should-
dest thus be dole thus all; besides the free fa-
vour of thy Saviour.*

Hitherto I have opened and defended
our opinion of predestination. I will now
briefely examine another dissenting with
this in many things; having taken it with
as much diligence as I could; out of the
publique writings of many men: and to
this end, I doe thus briefly propound it.

First, God created all and every man
in *Adam* to eternall life.

Secondly, he foresaw the fall.

Thirdly, because he is by nature gen-
tle and good, he doth seriously will that
all men after the fall should be saved, and
come to the knowledge of the truth: and
therefore willet to give all the further-
rances both of nature and grace that they
may be saved; but yet indefinitely, if they
themselves shall beleeve. This will of
God (they say) is predestination; and the
same with the writtē Gospell: The rule of
this will is; *Who so ever shall beleeve shall be sal-
ued; He that wil not beleeve shall be damned.*

Fourthly,

O

Lastly,

Lastly, Election is according to the foreknowledge of future faith, (which notwithstanding may be lost utterly for a time, as some say; or finallie and for ever, as some others will) and reprobation is according to the foreknowledge of infidelitie, or the contempt of the Gospel.

This platforme is in very truth (so far as I can iudge of it by the scriptures) a meere invention of mans wit: which will appeare by the manifold errours therein contained.

Error 1.

First, by this platforme or groundwork there followeth a certaine vniuersall reprobation, and that a very absurd and strange one. For if there bee (as they doe affirme) an vniuersall election, whereby God willeth that all men shall be saued indefinitely, if they doe belecue: he willeth also by the like reason that all and each one should be dāned if they do not belecue. But this reprobation is no where to be found in the scriptures. Yea hence it followeth that God being alike affected to all, and seriously willing the conversion and saluation of all, doth neither chuse nor refuse any man.

From

From hence also it followeth, that God hath in vaine propounded with himselfe the supreme & absolute end of his counsels, which is to communicate his goodnesse in true felicitie euen to euery man. For if we consider the euent, he doth not communicate his goodnesse and eternall life vnto very many, which is otherwise than he purposed, namely vnto those that are damned. But we are in no case to say that the supreme end of Gods counsels, either haue an vncertaine euent, or are in vaine propounded.

Error 2.

Thirdly, this platforme attributed vnto God a certaine ordered and fitted will, which doth wholly depend on mans will. Thou saist that God willeth that all men whatsoeuer should bee saued by Christ. Very well: Tell me therefore why they are not saued. They themselves will not, thou saist. Yea wis. What is this but to set the creature in the throne of almightie God the Creator, against the order of nature and of all causes? For the first cause, which indeede is Gods will, ought to order and dispose the act of the second cause. And therefore wee must not giue

Error 3.

into God a will that is ordered by the will of the creature; especially considering that all order in heaven and in earth whatsoever proceedeth from him. That which ordereth all things, is ordered of none. Moreover, men after this sort are elected of themselves, by receiving of Gods grace being offered, by the assistance of common grace: and are also reiected of themselves by refusing of grace offered: and men themselves shall be the makers and framers of their owne election and reprobation: and God who chuseth is not so much to be praised, as the men that do receive and embrace the blessing offered.

ERROR 4.

Fourthly, this platforme laies downe a determinate foreknowledge about the euill of fault, without any decree going before concerning the event of the fault; which cannot be. A definite foreknowledge is not the cause of that thing which is to be, but the thing which shal be is the cause of the foreknowledge thereof. For the thing which shall be followes not the foreknowledge of it, but foreknowledge followeth the thing which shall be, as *Infinus*

sinners taught. For God doth first decree a *Quaest. 53.*
 thing as touching the event: then after- *Orthodox.*
 wards hee doth foreknew by his definite
 foreknowledge that it shall be. And An-
 selme: *In that* (saith he) *a thing is said to*
be foreknowne, it is by that pronounced that *Deprad.*
it shall be. And *Augustine* before his time *sanct. c. 14.*
 affirmed, *That God doth foreknow that which*
shall be. Hence it followeth that a thing
 must exist with God, before it can be pre-
 cisely and definitely knowne before. And
 every thing existeth and is, because God
 did will and decree to doe it if it be good,
 or to suffer it to be done if it be euill; haue
 respect alwaies to the good that is ioy-
 ned with it. Vnlesse wee shall hold and
 grant this, it will follow that something
 hath being of it selfe, that is, that some-
 thing is a God. Therefore the existencie
 or being of things doth not goe before,
 but out of all doubt followes the decree
 of God. For first of al, there is a foreknow-
 ledge, or (as it pleaseth others) a know- *Scientia in-*
 ledge of beholding, whereby God be- *uitiua.*
 holdeth and seeth what is possible to bee,
 and what not: Then followeth the decree
 either of Gods operation, or of his volun-

tarie permission, and consequently of the
 euent of the thing. And this decree being
 once laid down, the definitiue foreknow-
 ledge is conceiued, whereby it is knowne
 what shall come to passe infallibly.

Error 5.

The fifth defect in this platforme is,
 that it teacheth that Christ for his part
 hath redeemed and reconciled all and e-
 uery man to God, and that very many of
 them for all that as touching the euent
 are damned, which is very absurd. For if
 this were so, sinne, Satan, death and hell
 should be more mightie than Christ the
 Redeemer, and (as *Augustine* saith) *Uti a
 humano vincitur Deus: God is overcome by
 mans sinne.* If thou wilt say that God is
 not overcome; yet I say, and that accor-
 ding to this platforme, that he is altered:
 for hee hath decreed and seriously willed
 to saue all men, and yet notwithstanding,
 another sentence being giuen, he willet
 to destroy those which will not incline
 and bend themselues to this counsell.

De cor. &
 gal. cap. 7.

Error 6.

This platforme maketh sauing grace
 (which indeed is supernaturall) to be alto-
 gether vniuersall. But this opinion (to
 speake no hardlier of it) is a plausible de-
 uise

use of mans braine. For first of all here by the speciall couenant made with *Abraham*, and the greatnesse of Gods mercies towards the Gentiles is abolished: And there is no mysterie of the vocation of the Gentiles, if all and euery particular man were by certaine meanes called vnto Christ from the beginning; For those, which shall by the helpe of common grace, which they shall receiue, giue assent vnto God calling them, whether it bee by extraordinary instinct, or by the ministerie of the word preached; they shall bee accounted among the members of the Church, and shal belong to the speciall couenant of the Gospell. Moreover if the first grace bee vniuersall, it is either faith actually or in power. For without faith it is impossible to please God, and to attaine saluation. But actuall faith is not common to all. The power of faith is double, the first is that whereby thou hast receiued power to bee able to beleue if thou wilt. But this is not sufficient vnto saluation: because now after *Adams* fall free will in spirituall things is wanting, especially in the conuersion of a sinner: and

Ioh. 6. 44.

therefore further grace is required, whereby a man may be able to will to beleue. No man can draw in Christ but he which is drawne of the Father. Now, they are not drawne which have the power to beleue if they will, but such as in his estimation willing are made actually willing. The second power is that whereby a man hath received power to will to beleue: but this is not common to all men. To Ioseph (saith Christ to his disciples) it is given to hear

Mat. 11. 15.

the mysteries of the Kingdome of heauen, but not so to the multitude, because the Father hath hidde

Ioh. 12. 39.

them from the wise. Again: Therefore could they not beleue, because I saiah first told this. Furthermore, if this power were common

to all and to each person, faith were common to all. For the will and the deede floweth from one and the selfe same grace. Phil. 2. 13. It is God who worketh in

Proposition.

you, the will and the deed, even of his good

Assumption.

pleasure. Iohn 8. 43. Who soever hath heard and learned of the Father, cometh unto

Christ. But who soever hath power to will to beleue hath heard and learned, as being drawne of God: therefore who soever hath power to will to beleue cometh unto Christ. Well saith Augustin: It fol-

loweth

Predestination.

100

I sheweth not that hee which can come, doth
 come, unlesse hee hath willed: and doe not
 merie one that hath learned of the father, hath
 not only power to come, but also he doth come.
 Where now there is *in* possibilitas, perfectio,
 & voluntatis affectus, & effectus est. So it
 appeareth that to wil to beleue and actu-
 ally to beleue are most neerely conioyn-
 ed: yea seriouſſie to wil to beleue, is in
 very deepe to beleue. The publicans
 and harlots and those which are held cap-
 tive at the diuels will doe repent and are
 converted: and therefore they doe not
 onely receive power if they will, but of
 millers and stubborne repugners they are
 made actually willing.

Denat. de
 grat. cont.
 Pelag. c. 1.

Thirdly, there are and haue been many
 nations, which haue had no knowledge
 of the faith, or which haue not kept it, and
 without this knowledge there is not any
 ſauing grace. Answer is wont to be made,
 that man receiuing naturall light is not to
 bee excuſed for the want of supernaturall
 knowledge: becauſe if he would doe by
 Gods aſſiſtance that which lieth in him,
 God would enlighten him with superna-
 turall grace. For thus the ſchoolemen do
 vſually

Greg. ad Val. *visually speake: Although no man is able by the ministry of men to know the nature of faith, if he neuer heard any thing of it; yet he may by Gods helpe, if hee liue morally according to Gods law so much as in him lieth to doe. For then God will succour him either by himselfe or by some other, to wit, either man or Angell by propounding of faith vnto him. For as in naturall things, so in supernaturall God doth minister grace when man is not wanting to himselfe. I answered, that this is false. For if grace be given to him which doth that which lieth in him to do by the strength of nature, it is given either by merite, or promise. Not by merite, because there is no merit before faith; and we do nothing acceptable vnto God before wee haue faith. *Augustine: Thou bringest in a kind of men, which can please God without the faith of Christ, by the law of nature. This is the cause why the Christian Church doth especially detest you. And it is not given by promise; because there is no promise or diuine law to bee found in the scriptures, that grace should by and by bee given vnto him that doth that which lieth in him to doe. It is also false to say, that**

God

Cont. Jul.

God doth minister all things that make for the felicitie of nature or this present life. For some are borne leprous, blinde, foolish, very poore, vnnect for this temporarie felicitie; neither do they euer attaine vnto it. This opinion also is against experience: because many die in their infancie, and many are foolish and make all their life long, vpon whom we cannot say that this vniuersall grace is bestowed. It is also contrary to most plaine places of scripture. *Saluation is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* And, *he hath mercie on whom he will, and whom he will he hardeneth.* It was giuen to the disciples to know the secrets of the kingdom of heauen, but to them it is not giuen: *The wind bloweth not in all, but where it listeth: The sonne doth not reueale the father vnto all, but to whom he will.* All doe not belecue, but those which are drawne and predestinated vnto life: All doe not heare, but those to whom eares are giuen for to heare. Furthermore it is some impayring of effectuall and Christian grace, so to place it in mans power, that hee may, if hee will, receiue it: and that he may also, if he will

Rom. 9. 18.

Mat. 13. 14.

Ioh. 3. 8.

Ioh. 6.

Acts 13. 49.

not

not, refuse and despise it: and to say that God hath given vnto men no other grace, then that against which the flesh or peruerse will may preuaile in all men, and against which it doth preuaile indeede in the greatest part of mankind, because God will not restraine it. To conclude, let vs also heare the testimonies of the fathers. The author of the calling of the Gentiles saith thus: *If so bee that the grace of the sauer doe passe by some. (as we see it doth) it is to be referred to the hidden iudgements of diuine iustice.* Augustine: *No thing deliuereth vs from this wrath whereby wee are all vnder sinne, saving the grace of God by Iesus Christ. Why this grace cometh to that infant, and not vnto this, the cause may be vnknowne, but not vniust.* Againe: *It was by diuine dispensation that Pharaoh did not tractably consent, but obstinately resist: because that there was not only a iust punishment, but a iust punishment euidently prepared for such a heart, whereby those which feare God may be corrected.* Againe: *The iudgements are unsearchable, wherefore of two wicked men being of yeeres aged one should bee called so, as that he should follow*

*Lib. de pec.
merit. c. 21.*

*In Exod.
quest. 18.*

*Lib. de bon.
pers. cap. 8.*

follow the caller, and the other should either not be called at all, or not called so as that he should follow him that calls him. And again: He giueth to who he will, because he is merciful: which though he should not giue, yet he is iust. Againe, he doth not giue to thū to whom he will not, that he might make knowne the riches of his glorie upon the vessels of mercie: for by giuing vnto some, who deserue not he will haue it to be his free, and by this also, his true grace and fauour. Againe: Whosoever are set apart from originall damnation through the bountie of Gods grace, it is no doubt, but that it shall be procured for them to heare the Gospell, and to beleene when they heare it. Againe: We know that Gods grace is not giuen vnto all men. Epist. ad Vital. 107. And againe: Why one man is so exhorted that he is perswaded, and why it is not so with another; O the depth of the riches! Thomas: As he doth not open the eyes of all that are blinde, nor cure all that are crazie: that in those his power might appeare, and that in the other the order of nature might bee preserved: euen so he doth not by his helpe prevent all that hinder grace, but some in whom he willet that his mercie should appeare: so also

cap. 12.

Ibid. cap. 7.

Epist. ad
Vital. 107.
Lib. de spi-
rit. lit. c. 34.Cont. gent.
lib. 3. c. 161.

also that the order of iustice should be manifested in others. Isidore: Spirituall grace is not distributed to all, but is only giuen to the elect. Againe: It is giuen to him, because he is euill that would be good: another neither willeth, neither is it giuen him that he might be good. Cameracensis: Although God be an vniuersal agent ouer all, so as that he giueth vnto all some gifts of grace, as being, life, knowledge, &c. yet he giueth some gifts of speciall grace vnto one, which he giueth not to another, as namely faith, and the grace which makes vs gracious and such like which are the effects of predestination. Finally Augustine and almost al the Scholemen make two kindes of infidelitie, the one negative in those which neuer heard the Gospell: the other priuatiue in those that refuse and contemne the message, which they haue heard of Christ. And it is to be noted that by this distinction they doe confesse that God hath not vouchsafed so much as an outward calling to every man.

Obiect. I. The promise of the seed of the woman is made in Adam to all and to every man, Answer. It is made to Adams posteritie;

posteritie, indefinitely, not vniuersallie.
When saluation is promised to all men, all *De 2. vocat. gent. statuit. lib. 1. cap. 3.*
 men are named for a part of men. The heads
 of the nations *Cain, Cham, Esau, &c.* knew
 the promised Messiah, but those which
 came after knew him not, neither had they
 the means how to know him. So saith
Isaiah: We haue they not knowne, of me haue *Isai. 52. 66.*
they not heard. The nations also next ad-
 ioyning to the Iewes peradventure heard
 something and had Proselytes, but the na-
 tions a far off seated in the vttermost parts
 of the earth had no affaires with the
 Iewes, and no Proselytes. And therefore
 it is false which some affirme; to wit, that
 the chusing of the people of *Israel* was
 onely a kind of greater curesie shewed to
 this nation, or a more gentle entreating
 of it, and no peculiar and diuers fauour,
 whereby hee shewed himselfe to be their
 father and redeemer onely. And to make
 or maintaine a hidden and inuisible
 Church among the Gentiles before the
 coming of Christ, is altogether to con-
 tend against y word: *God is only knowne in* *psal. 76.*
Indub. The Israelites onely are called my
Peoples in *Hosea*: And they only were *Hos. 1.*
Christ

Ephes. 2. 14. *Christ's shepfold:* because Christ when hee came made one shepfold of the Jewes and Gentiles.

Object. 11. There is infolded in Gods providence that care of God touching all those things which concerne the blessednesse of man. But the Gentiles knew this providence of God, and that his goodnes was so great, that hee would passe by nothing which might make for the happinesse and saluation of man. Therefore the Gentiles did after a sort, obscurely and by an infolded knowledge know the doctrine concerning the redemption of mankind. Answer: This faith of things unknowne is a meere fiction. For faith of the owne nature is a certaine knowledge. Moreover, although the generall doe include in it selfe the species or kinds, and the whole his members, yet hee which knoweth the generall and the whole, doth not by and by know all the kinds and parts thereof. The mind may so know the generall, that yet for all that it may in the meane time bee ignorant of the speciall kinds thereof. Wee must therefore beware of the Schoolemens opinion, who say,

say that saluatiō was giuen before Christs
 comming, for the implicite or infolded
 faith concerning the redeemer in gene-
 rall, namely when men did beleue that
 there is a God, and that hee is a rewarder
 and the giuer of all gifts which concerne
 the good either of soule or bodie, especi-
 ally the remedie of sinne: But, this is no-
 thing else, then to imagine a certaine sa-
 uing faith & Church, which hath no word
 of God at all either written or any other
 way reuealed. Furthermore, this is to ac-
 cuse Paul of falsehood who teacheth the *1. Cor. 1. 21.*
 contrarie in these words. *Seeing the world
 by wisdom know not God in the wisdom of
 God, it pleased God by the foolishnesse of prea-
 ching to saue them that beleue.* It is also
 most certaine that wee ought to know
 Christ the redeemer in speciall. *This is Ioh. 17. 3.*
*life eternall that they know thee to be the only
 very God, and whom thou hast sent, Iesus
 Christ.* The same affirme the auncient fa-
 thers. *Ireneus: They being ignorant of that Lib. de he-
 Emmanuel who is borne of the Virgin, are ref. 3 c. 21.
 deprived of his gift, which is life eternall.*
*Hierome: We cannot bee his sonnes before, fr Eph. 1,
 vnlesse wee receiue the faith and understand-
 P ding.*

ding of his son Iesus Christ. Augustine saith, that those which were iust in old time, whatsoever they were, were deliuered onely by that faith, whereby we are deliuered; to wit, by the faith of Christs incarnation. Againe: What truth soeuer thou saist was in those which were iust in old time, the faith only of the mediator sauetb them, who shed his blood for the forgiuenesse of sinnes.

Lib. 2. cont.
2. epist. Pcl.
cap. 21.

^a Proposition.
^b Assumptio
^c Conclusion

Obiect. III. ^a The power of God is known vnto the Gentils. Rom. 1. ^b Christ is the power of God. ^c Therefore Christ is knowne to the Gentils. Answer: I distinguish of the proposition. The power of God is either the power of creation or of redemption: The power of God in the creation was knowne vnto the Gentiles: but not the power of God in the redemption, which is Christ himselfe, the preaching of whom is foolishnesse vnto the world.

Obiect. IIII. The fathers say that sauing grace is vniuersall. First I answere, that the sayings of the fathers are to bee vnderstood of the grace of the last time, which is common to all men and nations.

De heres.

lib. 5. cap. 17 Irenæus. The Lord hath reconciled vs in the
last

last times by his incarnation, being made a mediator betweene God and man, reconciling the father vnto all: — giuing vnto vs that cōuersion which is to our Creatour. Origen saith: God hath a greater care to saue ^{Hom. 20 in} men, then the diuell hath to destroy them. ^{Num.}

— The onely begotten, the sonne of God himselfe (I say) is present with vs, hee defendeth, keepeth, and draweth vs vnto himselfe: — for he saith in another place, When I shal be lifted vp I will draw all things vnto me. Chrysostome: Grace is shed abroad ouer all: it passeth by and disdayneith neither Iew, nor Grecian, nor Barbarian, nor Scythian, it is alike affected vnto all, it sheweth it selfe gentle vnto all, it calleth all with equall honour; and let those, who neglect the helpe of grace, ascribe this their blindnesse vnto themselves. For considering that a way to enter in lieth open vnto al, and is forbidden to none, some desperately wicked doe refuse to enter, through their owne corruption. Cyrill saith: He is the true light, and sendeth forth his brightnesse vnto all: but (as Paul saith) the God of this world hath blinded the minds of unfaithfull men, that the light of Gods knowledge may not shine in them. Ambrose: The earth is full of ^{Serm. 8. in} the Psal. 118.

the mercie of God, because pardon of sinnes is giuen vnto all. The mysticall sonne of righteousness is risen vnto all, is come vnto all, hath suffred for all, and hath risen againe for all. And if any beleene not in Christ he deprives himselfe of this generall benefit. — Hee shutteth out the grace of common light from him-

In Iob. l. 35.
cap. 14.

selfe. Gregorie saith: The medicine which is from God meeteth vs in euery place; because hee hath both giuen vnto man commandements not to sinne, and hath also giuen remedies to him that sinneth, lest hee should despaire. Theodulus Presbyter. Hee hath said that both Iewes and Gentiles should be partakers of grace, yet not all, but those that beleene: and because grace is common to all, not without cause.

Answer. 3.

Secondly, they speake of naturall vocation, or of the grace of nature consisting in the reliques of naturall light and vnderstanding, in the common gifts of vertues and outward blessings, which are testimonies of Gods prouidence and goodnesse.

Iob. 2. c. 14.

The Author of the calling of the Gentiles: For this cause verily the nations may bee excused, which being aliant from the common wealth of Israel, voyde of hope, and without

God

God in this world, haue perished vnder the
 darkenesse of ignorance, because this abun-
 dance of grace, which doth now water the
 whole world, did not flow so plentifully before;
 For there is euermore shewed vnto all men a
 certaine measure of doctrine from ^a above, ^a Chrysostom
 which albeit it proceede from a more sparing saith, that
 and hidden grace, yet it is sufficient (in the the prefer-
 Lords iudgement) for a ^b remedy vnto some, Arke is su-
 and a witnesse vnto all. Again: who may perna gra-
 not easily perceiue that hee neuer denied his tia, grace
 diuine goodnes to the posteritie of this brother fro above.
 slayer, if he consider both profitable so long pa- ^b For the
 tience of God, such plentiful store of tempore outward
 rall blessings, and such an vniuersall increase reformatio
 of multiplied fruitfulness might haue been of the life.
 vnto them? which benefits, although they Hom. 25. in
 wrought no cure and amendment in those Gen.
 whose harts were hardened, yet they proue that Lib. 2. c. 4.
 their apostasie was not caused by God. Again:
 In the farthest parts of the world there bee Lib. 2. cap. 6.
 some nations, vnto which the light of saving
 grace hath not as yet dawned: — vnto whom
 that percell of general assistance is not denied,
 which is alwaies from above granted vnto all
 men: Although the nature of man hath re-

ceined so sharp a wound that it is not possible for any man to come to the knowledge of God by the helpe of his owne voluntarie contemplation, vnlesse the true light dispeil the darknesse of the heart, which the iust and good God in his vnsearchable iudgement hath not so shed abroad in times past, as he doth in these last daies.

Thirdly, the fathers speake of the vniuersall aptnesse, whereby mans will being by Gods ordinarie dispensation preuented and helped by the holy Ghost, may belecue and bee conuerted: which notwithstanding, a stone, stocke, or beast can-

De prad. c. 5 not. *Augustine: A possibilitie to haue faith is giuen of nature. Again hee saith, that*
 Cons. lul. l. 2 *means nature is capable of iustification by the grace of the holy spirit. Again: Men may keepe Gods commandements and beleue in God if they will; because that light enlighteneth euery man which cometh into this*
 De gen. contra Manich. lib. 1. cap. 3. *World. Prosper: To be able to haue faith is the nature of men; but to haue faith, is the grace of the faithfull. Augustine: This difference there is betwixt wicked men and the*
 Ad art. Sibi falso imp. 6. *dinels, that men though they be exceedingly wicked,*

wicked, may bee reconciled, if God will shew mercie; but there is no conuersion reserved for the diuels.

Now as concerning Christian grace, whereby a will to bee conuerted, and to beleue actually in Christ is giuen vnto men, The fathers haue not so much as dreamed, that it is common vnto all, and euery one: which notwithstanding some are not ^a now afraid to affirme in their writings.

^a For they say that God hath giuen euery mā without exception power to beleue if hee will him selfe.
^{* Error 7.}

^{*} This platforme teacheth that Gods foreknowledge of our faith and infidelitie is the rule of predestination; which is viterly false. For first of all, the very will is a rule vnto it selfe, and the diuine counsels. Ephes. 1. 5. 11. We were predestinated according to his purpose, who worketh all things after the counsell of his owne will. Secondly, Gods election is the rule of faith that is to be giue or not giuen. Rom. 11. 5. *A reseruatiō is made according to the election of grace.* Thirdly, the foreknowledge of faith and infidelitie doth not extend it selfe so farre as predestination, which belongs vnto all men whatsoeuer, many of whom notwithstanding neuer

Aug. de cor.
 & grat. c. 10
 & 12.
 * contempt
 of the Gos-
 pell.

so much as heard of Christ: now these cannot haue faith nor * priuatiue infidelitie, but only a negative. The same I say of those which die in their infancie being within the couenant, who we belecue are saued by the tenour of the same couenant: who for all that are neither elected for faith, nor according to faith, which they as yet had not. But if the foreseeing of faith were the rule or square of electio or reprobation, the thing foreseen should belong to all men without exception; for the rule must not bee straiter than that which is ruled by it. Fourthly, foreseeene faith is the effect of election, therefore it is not the rule of it. Ephes 1.5. *Who hath predestinated us vnto Adoption by Christ:* and therefore also to faith, which receiueth the benefit of adoption. *Augustine:*

Lib. de pred.
 c. 17. c. 5.

* Gods will
 is the first
 rule in con-
 tingents.
 Cling. in loc.
 com. l. 1. c. 6.
 And Fran-
 cis Maronis

Let vs therefore (saith he) vnderstand that calling Whereby they are chosen, who are chosen not because they did beleene, but that they should beleene: for if they were for that cause chosen because they did beleene, they themselves verily had chosen him before by beleeuing in him, that they might deserve to be chosen. Againe: Lest any man should say,*

My

My faith or some such like thing, doth distinguish me from other men, the teacher of the Gentiles meeting with such conceits asketh, What thou hast that thou hast not received, and of whom but of him, who distinguisheth thee from him, to whom he hath not given that which he hath given to thee. Lumb. God hath elected those whom it pleased him to elect of his owne free mercie, not because they were to be beleeuers, but that they should be beleeuers. Again: Grace is the effect of predestination. Fifthly, if God did elect according to foreseene faith, tell me why he did foresee faith in one man rather than in another, tell me I say? for here whether thou wilt or no, thou must haue recourse to the meere will of God. For God doth foresee nothing which is good in any, besides that which hee himselfe of his pleasure will first make. And what is the cause why he foreseeth faith in one man rather than in another? but onely because it is his will to give one man faith, and not another. Lastly, the rule is vncertaine, for faith, as appeareth by this platforme, may be utterly lost: and therefore the thing ruled, to wit, predestination is made vncertaine.

faith, that Gods will is the principall in contingents, and that it is ruled and directed of none. Lib. 1. dist. 42. q. 4. Lib. 2. dist. 41

In epist. ad Rom. cap. 8.

certaine. This a certaine Author plainly confesseth in his exposition of the epistle to the Romanes: where he teacheth vndoubtedly that Gods decree may be changed, and that election and reprobation haue recourse one to another: because (as he saith) they depend vpon the condition of faith and infidelitie.

Error 8.

Furthermore, this platforme teacheth that true and sauing faith, may perish and be lost either wholly or for ever: which notwithstanding is not true. Reason. 1. Matth. 16. 18. *Vpon this rocke will I build my Church, and the gates of hell shall not preuaile against it.* Here three questions must be asked: what the rock is? what is meant by building on the rocke? and what is that which is promised to those which are built vpon it? The rocke is either faith it self, or Christ apprehended by faith. *Cbry-*

Homil. in

Matth. 55.

Psal. 31.

In com. im.

perfect. in

Mat. cap. 7.

sofome: Vpon this rocke: that is (saith he) upon the faith of confession. Again: He setteth our feete upon the rocke, that is, vpon faith: for faith in Christ may well be said to be that which cannot bee broken. Again: Christ being wise hath built his house, that is, his Church vpon a rocke, that is, vpon the fortitude

fortitude of faith, or a strong faith. Now if
 faith be a rock, it remaineth constant and
 immouable. To be built vpon the rock,
 is to perceiue the doctrine of the Gospel,
 to embrace Christ our Sauour with a true
 faith, and to cleaue fast to him with the
 heart. For the Corinthians are said to bee
Paul's building, because he brought them
 to the faith. And the Ephesians are said
 to be built vpon the foundation of the
 Apostles and Prophets; because *Paul*
 came and preached vnto them the Gos-
 pell of peace. The certaintie and firmnesse
 of the doctrine of the Gospell may also
 bee called a Rocke: *Epiphanius: They*
shall not preuaile against the rocke, that is *Lib. her. 74.*
to say, against the truth. *Hilarie: This is*
thy blessed rocke of faith, which Peter hath *De Trin. 13*
confessed with his mouth. *Augustine: Vp-*
on this rocke which thou hast confessed, I
will build my Church. Now no man can
 be built vpon the confession and vpon
 the truth, but by faith. Hence I doe con-
 clude thus: Those that are built vpon the
 rocke cannot fall away vtterly: but those
 which truly belecue are built vpon the
 rocke: therefore those which truly be-
 leue,

leeue, doe not vterly and whollie fall away. Thirdly, the promise made to them that are built vpon the rocke is, that the gates of hell shall not preuaile against them. From hence it followeth necessarilie, that the Diuels can but make a flourish, and shew their strength and power against the faith, and that they shall neuer be able to overcome and conquer. Let vs here also weigh the iudgements of the fathers. Cyprian: Lord to whom shall we goe: — signifying that the Church, which beleueth in Christ, and which kepeth that which it hath once knowne, doth at no time altogether depart from him, and that they are the Church who doe abide in Gods house. But that they are not of God the fathers planting, whom we doe see to be voyd of the stedfastnes, and massie soundnes of corne, and like to chaffe vanned or blowne about with the wind of the winnowing enemy: of whom also Iohn speaketh in his 1. Epistle saying, They went out from vs, but they were not of vs: for if they had bin of vs, they had surely remained with vs. Augustine: Lone which may be lost was neuer true. Againe: To beleene truly, is to beleene constantly, stedfastly, valiantlie,

Expositio. dny.

ad ioh. 1. 1. 3.

Epist. 1. 3.

1. Ioh. 2. 19.

De cr. de po-
nit. d. 2. c. 2.

Tract. 116.
in Ioh.

valiantlie, and firmly, so as that thou maist
 not now returne vnto thine and forsake
 Christ. Againe : Those which are truly
 saints being predestinated to reigne with God ^{De cor. 2.}
 by his grace, haue not onely giuen them now a ^{grat. c. 12.}
 power to persevere if they wil, but perseuerance
 is selfe. Againe : Hee which makes men
 good, maketh them to persevere in that which
 is good. And againe : The Church loseth
 none on the earth but those which are wicked, ^{Epist. 163.}
 and admitteth none into heauen but those
 that are good. Againe : As the arke was ^{Quest. 52.}
 built of foure-square timber, so the Church is ^{ad Orosium.}
 builde of saints ; for that which is foure-
 square will stand steddy on which side soeuer
 you set it : And the saints continue sted-
 fast in euery temptation. Chrysostome :
 This is the propertie of faith, that howsoeuer ^{Hom. 1 in}
 things may fall out contrarie to the promises, ^{2. Tim. 1.}
 yet it neuer falleth away vterly, and is penitus,
 neuer wholly confounded. Againe : Let vs omnino.
 keepe faith which is a firme and sure rocke,
 for neither the floods, nor the winds can doe vs
 any hurt, though they driue hard against vs,
 because we stand stedfast vpon a rocke : so al-
 so if in this life we will choose that true foun-
 dation, we shall abide without any detriment

Hom. de expulſ. Chryſ.

or loſſe. Againē : Thou canſt not overcome one faithfull man : O Diuel, thou knoweſt not what the Martyrs haue done vnto thee, — the fleſh often fainteth in the torments, and the ſtrength of faith faileth not. Hence it is that in y ſame place he ſpeaketh after this ſort: If thou makeſt warre with mā, thou ſhalt, it may bee, overcome, or perhaps thou ſhalt bee overcome : but no might can overcome the Church. Furthermore: The Church is farre ſtronger than the earth, yea and

Hom. 25. in Gen.

In 7. cap. Iob

ſtronger than heauen. Againē : Faith in God is a certaine ſecure anchor. Gregorie : Because the light of the elect is not extinguished by temptation, wee doe not ſay there is a night made but an evening; namely because temptation doth oftentimes hide the light of righteouſneſſe in the hearts of the elect, but it doth not put it quite out : it makes it as it were twinkle and looke wanne. but it doth not extinguish it. Angelome : The obſervation of Gods commandements, being eſta- bliſhed in the hearts of the elect by faith, hope, and love of that heauenly recompence, can by no let of temporall things bee diſſolved. A- gainē : The hearts of the elect are compared to a foure-square figure, which haue learned

In lib. 3.

Reg. cap. 7.

Ibid. cap. 5.

ſo

sa to remaine in the strength of faith, that they cannot be remoued from the certaintie of their estate, by any repugnancie of those things they meete with, no not by death it selfe. Andreas: Those are found to be abortiue or untimely borne children, who haue departed from the true light, which is Christ.

Episc. Capp.
in Apoc.
com. cap. 32.

Thomas: If we by the reuelation of our heavenly father shall then confesse, namely when our conuersation is in the heauens, that Iesus Christ is the sonne of the liuing God, and if it shall be said vnto vs, Thou art Peter, — for euery one that followeth Christ, is a rocke; but he, against whom the gates of hell preuaile, is neither to be termed the rock whereon Christ doth build his Church, neither the Church, nor a part of the Church which Christ buildeth vpon the rocke. And againe: Although thou must be lifted a little, yet thou hast the seede of faith bidden in thee: though the leaues bee blowne downe with the temptors winde, yet the roote is fresh.

6. in a in
16. Mat. ex
Orig-

In Luc. 22. e
Theoph.

Second reason: Matth. 6. 13. Leade vs not into temptation, &c. that is, doe not utterly forsake vs and deliuer vs vp to Satan. Augustine: God leadeth a man into Temptation, when he suffers him to be tempted.

serm. 36.

sed

ted, that hee may trie him, and not destroy him — : And he deliuereth from euill, when he suffers vs not so bee tempted beyond our power. *Gregoric: The grace of the holie Ghost qualifies the temptations of the aduersarie by dispensation, that those which may be may but scorch with their heate, and not burne vp with their fire. Hence I thus reason: Whatsoeuer wee aske according to Gods will, it shall be given vs: but wee aske according to Gods wil, that we may not be vterly forsaken in temptation: for our Aduocate taught vs so to pray. Therefore that wee bee not vterly forsaken in temptation, shall be giuen of God. Now whom God doth not vterly forsake, he doth not vterly fall away. And this Christ taketh for granted in the elect: Matth. 24. vers. 24. So as that, if it were possible, they should deceiue the very elect.*

Third reason: If there be a totall or vter falling away from a true faith, then is there also required a second ingrafting into Christ, and consequently a scale of the second ingrafting, baptizing anew, that is to say, anabaptisme: for so often as we are borne againe, we are to be baptized.

tized. This is *Augustines* ground: *As the Tract. in carnall generation is one, neither can a man* *Ioh. 11. c. 12*
enter into the wombe againe: euen so is spi-
rituall regeneration: for we are once borne,
and we are also once borne againe. Therefore
also it is requisite, that the sacrament of re-
generation bee once receiued. If it chance to
fall out by sinne, that some are weakened who
are regenerated, they haue neede of cure by
repentance, and not by baptisme. But those
that doe vterly or wholly fall away from
faith and grace, are the second time to be
ingrafted into Christ: and consequently,
they are not once regenerated but againe;
and therefore they are oftner than once
to be baptized.

Fourth reason: *1 Ioh. 3. 9. Whofoener is borne of God committeth not sinne, because his seede remaineth in him.* We must here marke that he saith his seede remaineth in him, that is to say, that it doth not depart nor vanish away; And this seede is the very word of God, which remaineth in vs by faith, and doth not remaine, faith being vterly lost. This seede also is immortall, because it will neuer perish, if it be truly sowne in our hearts.

A fift reason is taken out of the sixt to
* *Propositio.* the Romans, * If Christ hauing once died cannot die any more, then wee which are his members being dead together with him, shall not die any more in sinne.
* *Assumptio.* * But Christ hauing once died cannot die any more. * Therefore we which are his members shall not die any more in sinne.
* *Conclusion* The proposition is in the eight verse: and hath a manifest ground. For by the vertue of the mysticall communion, which is had with Christ by faith, his spirituall life, which cannot perish, flowing into his members, maketh them in like manner that they die no more in sinne. The Assumption is in the 9. and 10. verse; the conclusion in the eleuenth. Moreouer, those which are the members of Christs bodie, shall grow vp vnto a perfect man: Eph: 4. 12. 13. and 1. Ioh. 2. 29. but all those which haue a true faith, are members of Christs bodie, therefore those which haue a true sauing faith shall grow vp vnto a perfect man: and therefore those which doe truely belecue shall not perish but obaine saluation.

For the better vnderstanding of this doctrine,

doctrine, two things must be sought for; first, whence it is that faith perisheth not? Answer: If wee consider faith by it selfe; that is, in the owne nature, it may perish and be lost; but if we consider the confirming grace, which God hath promised to them that beleeue; sauing faith doth not perish. It is by reason of the second grace freely promised, that the first grace doth not perish. *To you it is giuen for Christ, Phil. 1. 39. that ye should not onely beleeue in him, but also suffer for his sake.* One of these (saith *Augustine*) belongs vnto the beginning, the other to the ende: but both are Gods gift, because both are giuen. A Christian mans beginning is to beleeue in Christ; and the best end hee can make is to suffer for Christ. *Ier. 32. 40. I will make an euerlasting conenant with them, that I will neuer depart from them, to doe them good (loe the euerlasting forgiuenesse of finnes) and I will put my feare in their harts, that they shall not depart from mee (behold the perseuerance of faith, and regeneration that shall neuer be lost) Phil. 1. 6. He that haib begun this good worke in you will finish it vnto the end.*

Q 2

Secondly;

Secondly, it may bee demaunded how farre sooth the faithfull lose grace and the holy spirit? Answer: Distinguish the faithfull, and distinguish grace: There bee foure sorts of beleeuers; The first are they which heare the word and vnderstand it. The second are they which do heare, vnderstand, and for a time approoue it. The third, are those who do heare, vnderstand, approue & bring forth some fruits; The fourth are such as do heare, vnderstand, approue, bring forth some fruits, and lay hold vpon Christ the redeemer by the hand of a liuely faith vnto saluation. These are true beleeuers and cannot vterlie either fall away from God, or perish: howsoeuer all other besides these, both may, and vse to fall away and perish. Furthermore, Grace is either the first, or second. The first, is the free fauour of God who embraceth those that are his being in Christ vnto euerlasting life. From this grace the faithfull are said to fall after this fashion. As soone as they haue committed some haynous sinne against the law of God, they doe grieuously offend him: God being offended changeth the effects
of

of grace, into y effects of a certain hatred, not against the faithfull themselves, but against their sinnes; and this both within, and without. Within, when hee maketh them to feelee an accusing conscience, & witnessing that God is displeased, and that they are made guiltie of death by their sinne. Without, when they taste of Gods anger against them in the outward chastisements of the bodie. And thus far they fall from his fatherly loue, and are become the enemies of God after a sort: I say, *After a sort*, because God doth not lay downe his fatherlie affection: and doth not alter his purpose of Adoption and eternall life. Although the faithfull do fall away, so much as lieth in them, yet God remaineth a father in Christ; and they also as touching right vnto eternall life, remaine sonnes. Ioh. 10. 28. *They shall neuer perish, neither shall any plucke them out of my hand.* Here some doe say, that the sheepe cannot be pluckt out, but yet they may of their owne accord sincke away; but without reason, for the sheepe which reuolteth is pluckt away by the diuell, when it doth reuolt. And as he *which con-*

tinueth in Christs word is verily his disciple: so he that doth not fall away, but abides a sheepe, is verilie a sheepe. Rom. 8. 35. Who shall separate vs from the loue of Christ? Rom. 11. 29. The gifts and calling of God are (ἀποστολὴ καὶ κλήσις) without repentance. 2. Tim. 2. 19. The foundation of God remaineth sure, and bath this seale, the Lord knoweth who are his.

Second grace is either imputed or inherent: imputed is in iustification, a part whereof is remission of sinnes. And this remaineth and shall so euer remaine sure as touching sinnes passed. That saying of the Schoolemen is most true: Sinnes once forgiven continue so alwaies. But when that any faithful man shall fall grievously, the pardon of that fall is granted in Gods decree; notwithstanding no pardon is actually giuen of God, nor receiued of mā yntill he doe repent: yea if he should neuer repent (which notwithstanding is impossible) he should be damned as being guilty of eternall death by this offence. For there is no pardon of any new sinne, without a new act of faith and repentance.

Inherent grace, is either faith, or the gift which followeth faith; In sauing
faith

faith we must consider, the act, and the habit. The act of faith is the very action of apprehending, or an unfained apprehension of Christ. Now this faith may be lost according to some act: The very habit also or power of faith, may in it selfe bee lost; but by reason of confirming grace faith doth not perish as touching the essence thereof, but it is lesned and abated according to some degree. And hence it followeth that our communion with Christ may bee diminished, but that our vnion cannot be dissolued. There remained in *Dauid* after his fall, the seed of true faith and regeneration: as appeareth by his words, *Psal. 51. 11. Take not thy holy spirit from me.* It is also the iudgement of the auncient fathers, that the roote of faith in *Peters* fall was not taken away and abolished, but only mooned, and that it did as it were waxe drie, that it was onely shaken and troden on, and that it did not vterly vanish. Here also we are to giue eare a while to *Gratian*, who consenteth with vs, and to this purpose hath gathered many testimonies together out of the fathers. *Haue lone* (saith hee) *taken roote? bee secure: no*

in v. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Greg. lib. 25 in Job. & in Eleb. Homil. 15. Tertull. lib. de Persec. Chrysost. hom. 26. in Math.

Decret. 2.
pars. 6. 33.
q. 3. sine de
pœnit. d. 2.

euill can proceed. Againe: Lowe doth vter-
ly estrange the mind, wherein it hath once
taken possession, from the delights of the
world. Againe: Lowe is ioyned — to God
and vnted inseparably; and is alwaies in-
uincible in all. Againe: Lowe is an inuisible
vntion; which stands as it were in stead of a
roote to him, in whom soener it shall be, which
cannot wither though the sunne doe parch:
what soener is rooted is nourished with the
heate of the sunne and doth not wither. A-
gaine: Hee lookes backe after the plough,
who after that hee hath begun to doe good
Workes, returnes to euill, which he did forsake.
Which in no wise befalleth to the elect. A-
gaine: All the elect doe so goe forward vn-
to good things, that they do not returne to the
committing of euill. And againe: The fit-
ting and mouing of the spirit may be thus vn-
derstood. For as touching some virtues it doth
alwaies abide in the hearts of the Saints: but
according vnto other it comes as that which
will returne; and returnes, as purposing to
come. For as concerning faith, hope, and cha-
ritie, and other graces, without which it is not
possible to come to that heauenly countrie, (as
namely, humilitie, Chastitie, iustice, and mer-
cie)

cie) it neuer forsaketh their hearts that are upright. But as touching the vertue of prophetic, the eloquence of doctrine, and working of miracles, it is sometimes present with the elect, and sometimes it withdrawes it selfe.

The Schoolemen alledge *Augustine* to the contrary opinion, where hee saith, *De cor. & That doubtlesse if the man which is renewed grat. cap. 6. and iustified doe fall backe by his owne will & 8. vnto an euill life, he cannot say I haue not receined; because he hath by his owne free will vnto euill, lost the grace of God which hee did receiue. And againe: That God doth not giue the gift of perseuerance vnto some of his* *cap 9. children whom he did regenerate in Christ, and to whom hee gaue faith, hope, and loue. But he speaketh not these things of those which are indeede the sonnes of the promise, but of those which are so called of vs, and which beare the name and profession of sonnes. Furthermore, he speaketh of such as haue faith and loue in opini-* *next sonnes.* *on and imagination, and truly also as touching outward practise For Augustine in the same place hath so expounded his meaning: We must beleene that some of the* *Cap. 13. sonnes*

* He speaketh of the iustice of life, and not of the inwarde righteousness of the heart.

Tract. 5. in Iob. epist.

Ibid. cap. 24

*sonnes of perdition —: doe * begin to line, and for a time faithfully and iustly in the faith that worketh by loue, and afterwards fall —.* Thirdly, he speaketh of faith and loue as they are imperfect vertues, and as it were lately sprung vp: and not as they are sound, perfect, and true, to wit, as touching the truth of their essence. So *Augustine: Loue is sprung vp within thee, but it is not yet perfected: doe not despaire, but nourish it lest it be stifled.* And *Gratian: This loue which was an herbe in Peter before his denial, and which springeth vp in euery one, is lost and repaired, before it be strengthened and made perfect.* And indeed for the manifesting of the truth of faith and loue there is required perseuerance, by which it might bee knowne that these and such like vertues haue taken deep roote in the heart, and are grounded vpon an earnest and constant affection, that they may neuer be overcome of temptations.

Obiect. 1. Sin and the grace of the holy spirit cannot stand together. *Ans.* This is true of the sinne that raigneth, or which is committed with full consent of will, but the regenerate do not sinne with a whole
or

or full will. And I lay this foundation of this our iudgement. In tentation we must consider two things, the beginning or ground, and the degrees. The ground is our owne concupiscence, that is, our inbred corruption. The subiect thereof is the whole man, but especially the faculties of mans soule, the mind, will, and affections. And in these it doth immediately exist and reigne alone before a sinner bee conuerted. And a man being not regenerated, be he what he will be, he is flesh euery iot of him. But after that a man is regenerated, the flesh is no more alone, or seuered by it selfe, but mixed with the spirit, and the spirit with the flesh: although both these qualities remaine as touching nature distinct in one subiect: as in the twilight the light doth not appeare alone, but with darkenesse, and darkenesse is not alone but with the light. And the man that is regenerated is not onely flesh, nor onely spirit, nor flesh in one part, and spirit in another, but the whole man is flesh in euery part, and the whole man is spirit in euery part. And because those things which are contrarie cannot

cannot consist together in the highest degrees, therefore albeit the whole man bee flesh, yet he is not flesh in the highest degree, nor spirit in the highest degree: but in remisse and lower degrees, partly flesh, and partly spirit: as luke-warme water is remissely and indifferentlie colde thoroughout, and remissely also hot thoroughout. Hence it followeth that concupiscence may exist and bee with the grace of the holy spirit, so that it beare not rule. The degrees of tentation are, as

Iam. cap. I.

14. 15.

to 15. 16. 17.

Iames teacheth, in number five.

The first, Abstraction or drawing away, when the mind receiveth a thought cast into it about the committing of euill, and by this meanes suffers herselfe to bee drawne away from her duty to other things.

to 16. 17. 18.

The second is inescation or entising, when the mind conceiueth a morose thought for the committing of sinne together with a certaine delectation of the affection: as when fishes delight themselves with the bait hanging vpon the hooke. Thus farre all Diuines think a regenerate man may come; and it is most certaine. For hence it is that *Paul* complaineth

plaineth that hee was held captiue of *Rom. 7. 23.* sinne.

The third degree is conception, namely when there is a will, consent and a purpose to commit euill. And when corruption doth come thus farre, there bee some that say that all repentance and faith is driuen out and gone: but not truely. There is indeed in the vnregenerate in whom sinne reigneth, a full consent: but in the regenerate, in whom the flesh and the spirit are two contrarie foundations of actions, the consent is more remisse and vnperfect: for they doe so will, as that they nill, and so nill as that they will. As *Paul* hath taught by his owne example.

The fourth degree is birth of sinne, when after consent an euill is actually committed. And in this act the same man being regenerate, doth at the same instant both sinne and not sinne. He sinneth onely according vnto the flesh: and in that part, wherein he is renewed, hee doth not sinne, but before and after the fact detesteth his sinne. And as when the spirit preuaileth, the action is not free from all pollution

pollution of the flesh: so when the flesh preuaileth the action is not so corrupt in the regenerate, as it is in those, in whom sinne reigneth. Neuerthelesse I confesse that in euery grieuous fall the flesh doth get the masterie, and that the gift of true faith, after the receit of the wound, lieth flat and in a swoone for a time, but that it is not for all that abolished and quite put out.

we are made.

The last degree is perfection, namely when sinne being persifted and ripened by often iteration and custome, groweth as it were vnto a habit. So saith Gregorie: *Sin alwaies is finished in a worke by those same* *moral lib. 4* *four waies. For first the sinne is committed* *cap. 27.* *closely: after that it is discovered in the sight of men without blushing at the fault: then it is brought into a custome. And at the last either it is nourished with the deceit of vaine hope, or with the obstinacie of wretched despair. And Isidore: Action bringeth forth custome, and custome necessitie: And so a man being fettered with these linkes, lieth fast bound as it were with a chaine of vices. This last degree befalls not the regenerate, and if it did, saith and the holy spirit should*

should be shaken out and banished.

Obiect. II. Adam when he was voide of corruption fell wholly away: therefore much more they, who being borne and regenerated after Adam shall belecue.

Ans. The reason is vnlike: For wee haue De cor. & (saith Augustine) by this grace of God, in grat. c. 11. the receiuing of that which is good, and in the constant keeping of the same, not onely power to doe that which we will, but also will to doe that which we can, which Adam wanted. For one of these was in him, but the other was not. For to receiue good he wanted not grace, because as yet hee had not lost it. But to continue in it he wanted the helpe of grace, without which he was not able at all to doe it: and he receiued power if he would, but he had not will answerable to his power, for if it had been in him hee should haue perseuered.

Obiect. III. *The member of an har- *Propositio.
lot cannot be the member of Christ: *But *Assumptio.
he which beleueth truly who is actually a member of Christ, may be the member of an harlot: *Therefore one that truly *Conclusio.
beleues, may come to be no member of Christ. *Ans.* The member of Christ is di-
uersly

uerfly distinguished: for there is either a true or an apparent member. An apparent member is that, which is not a member according to election, nor in it selfe, but in shew onely, that is, iudged by meanes of outward profession to bee in the visible Church. And it is like a wooden legge fastned to the bodie by art. A true member is either by destination and appointinent, or now actually one. Members by appointment are all those who are elected, although they be not as yet regenerated or borne. An actuall member is either one that is liuely, or halfe dead. A liuely member is that, which is according to election, and in very deede ingrafted into Christ, and ruled by his spirit. That is an halfe dead member, which doth indeede belong to Gods election, and is ingrafted into Christ: but yet being hurt by some grieuous fall, hath so much as in it is, lost the grace of the holy spirit. Now I answer to the Proposition. First, a member of Christ in shew may be the member of an harlot, as a wooden foote, which is indeede the member of some image, may be an apparent

rent member of a mans bodie whereto it is fitted by arte. Secondly, a member of Christ by appointment (in Gods decree) may be the member of an harlot, as *Paul* ^{*Gal. 1. 15.*} who was separated from the wombe, was for a time a member of Satan persecuting the Church. Thirdly, he which is a liuely and active member of Christ and so continueth, cannot be the member of an harlot: but a member that is crazie and halfe dead may be. For howsoeuer he remaineth in Christ in respect of incorporation and the mysticall vnion, yet hee is out of him as touching the force and efficacie of the spirit, which for a time through his owne default hee doth not perceiue, vntill he doe repent. A leg that ^{*παρ' αὐτον*} is troubled with the pallie, or receiueth ^{*αἰσθησια*} no nourishment, is a true legge, because in respect of vnion it is incorporated into the bodie, howsoeuer it hath almost lost all communion and fellowship with the rest of the members. Neither must this which I say seeme strange, that the member of Christ may in some sort bee the member of an harlot: because the conjunction is not of the same kinde. The

coniunction with Christ is spirituall, but that which is with an harlot is corporall.

MYST 9.

This platforme giueth vnto euery man a free will flexible and inclinable to both parts by grace, and teacheth that it is in mans will to apply himselfe to grace being giuen, by the help of vniuersall grace, or to reiect the same through the weakness of corrupt nature. But this is false: for the first vniuersall grace is not effectually, vnlesse it be confirmed by the second grace following it. As for example: If a man shall receiue power to belecue if he will, yet he shall neuer actually and indeede belecue, except there be also giuen the helpe of the other grace, which bringeth the former into act. But this second grace is not giuen to all and euery one. Moreouer, this opiniō is repugnāt to very plain places of Scripture. Iere. 32. 40. *I will make an everlasting covenant with thē, that I will not turne away from thē to do them good, and I will put my feare in their hearts that they shall not depart from me.* Againe, 1. Cor. 1. 8. 9. *God shall confirme you vnto the end blamelesse: God is faithfull by whom*

ye are called vnto the fellowship of his sonne
 Iesus Christ our Lord. It is also contrarie
 to Christs speech: Ioh. 6. 45. Every man
 that hath heard and hath learned of the Fa-
 ther commeth vnto me. This grace (saith
 Augustine) which is secretly infused into ^{Cant. 1. 3.}
 mens hearts by Gods liberalitie, is refused of
 no hard heart. And afterward: If it had ^{De pred.}
 pleased the Father to teach them to come ^{sanct. cap. 8.}
 vnto Christ, who accounted the word of the
 crosse foolishnes, without all doubt, they also
 would haue come —: Why doth he not teach
 all? If we shall say, because they will not learne,
 whom he doth not teach: it will be answered
 vs: and where is that which is said vnto him,
 Thou O Lord, conuertest and quicknest vs.
 Againe: The effect of Gods mercie cannot
 be in mans power so, as that hee should shew ^{Ad Simpli.}
 mercie to him in vaine if man be unwilling, ^{lib. 1. q. 2.}
 because if he would haue mercie on them, he
 could call them so, as they should be fitted to
 moue, vnderstand, and follow. And againe:
 God sheweth mercie to none in vaine, but vn-
 to whom he sheweth mercie, him he calleth so,
 as hee knoweth to be fitting for him, that hee
 may not reiect him who calles him. Neither
 doe I here respect the distinction of suffi-

cient and effectuell grace: for I acknowledge no grace sufficient for the conuersion of a sinner, which is not effectuell, as I haue alreadie said before: because free will is altogether wanting in spirituall things. We are starke dead in sinnes, and our sufficiencie is whollie from God.

Ad rom. x.

Therefore there is in vs beside the want of originall righteousness a three-fold impotencie. The first is that, whereby wee are vnable to receiue or desire supernaturall grace offered by God. The second is that, whereby wee are vnable to vse it lawfullie: The third is that, whereby we are vnable to retaine and keepe it. And therefore there are certaine degrees of grace to bee bestowed in the true conuersion of a sinner, in respect of which

De grat. & lib. arb. c. 17

Augustine makes a fivefold grace, preuenting, preparing, working, cōworking, and the gift of perseuerance. Preuenting

Præueniens.

grace is that, whereby God inspireth into the mind of the sinner that is to bee conuerted good thoughts, a good purpose, and a desire of supernaturall grace. The meanes whereby preuenting grace is giuen, is the voyce and preaching of the Gospell,

Gospell, by the which being heard and thought vpon, the holy Ghost doth shew forth his efficacie and power. For hence it is that the Gospell is called the *ministerie of the spirit*, 2. Cor. 36. And that, *faith is said to be by hearing*, Rom. 10. 17. Therefore they, which are out of the Church do want the preuenting grace, vnlesse it bee extraordinarily cōferred, which yet is very seldome done. Preparing grace is that, *Preparans.* whereby it is giuen vs to consent vnto God offring grace, or whereby the mind and wil are prepared, that they may yeeld assent and obedience to the holy spirit. For as all supernaturall grace in respect of Gods donation, is altogether from him: euen so wee obtaine our consentment and power to receiue grace conferred no other wise then by the gift of God. Working grace is that, *Operans.* whereby we are deliuered from the dominion of sinne, and are renewed in minde, will and affection, hauing receiued power to obey God. Coworking grace is that, *Cooperans.* whereby God conferreth and perfitteth, the grace of renewing being receiued. And without this grace following, the first is vnprofitable.

table. For when grace is given by God, and receiued of vs by the second grace, wee doe not vse it lawfully, but by this third grace. *Augustine* saith well: If in so great weaknesse of this life the will renewed should bee so left vnto the regenerat, that they may remaine in Gods helpe if they themselves will, and if God should not make them so to will, among so many and so mighty temptations the will would faint by reason of the weaknesse thereof. Mans weaknesse therefore is relieved, that through the grace of God there should be will inseparably annexed to the power: and therefore the will though it bee but weake, yet should not for all that faint and be overcome by aduersitie. Againe: Therefore that we may will he worketh without vs: but when we will, and so will, that we doe also, he cōworketh with vs. Yet notwithstanding without him working that wee may will, or cōworking when we do will, we haue no power to performe the good workes of godliness. The gift of perseuerance is that, whereby, after that we haue receiued the grace of renouation, we do also receiue a will to perseuere and continue constantly in that good which we can doe. *Hierome*:

De cor. &
grat. cap. 12

De grat. &
lib. arb. c. 17

Donum per-
seuerandi.

That sufficeth me not, which he hath once bestowed. I aske that I may receiue, and when I shall receiue, I aske againe. Epist. Ctesiph.
 These five graces spoken of euen now, being taken seuerally and asunder by themselves, are not sufficient vnto saluation (for the preventing grace is nothing auailable without the preparing grace, and the working grace without the cworking grace) yet being ioyned together they are sufficient. And hence it plainly appeareth, that there is not any grace truly sufficient vnto the saluation of a sinner that is starke dead in finnes, the which is not also effectuell. If so much strength were given to one, that would lift vp a mightie burthen, as were sufficient, that is, so much as did exceede the weight of the thing that is to be lifted vp, out of al doubt motion would follow, it would come vp: so if God doe giue so much grace, as is sufficient, that is, as would ouercome the hardnesse of the heart, the corruption thereof could not possibly hinder it from being conuerted. Moreouer, if these five graces do concur in the conuersion of a sinner, the regenerate person shal not haue

free will flexible alike either to good or euill: neither shall it be in our choice to obey or resist the motion of the spirit. Yea from hence it followeth that it multiplieth grace, and that the wil is so effectually ruled by it in those that are truly conuer- ted, as that they follow faith and godlines with an inflexible and stedfast affection. The spirit promised vs of God doth not enable vs to walke if we will, but makes vs walke indeed. Those which are drawne

Exec. 36. 37

1. Ioh. 3. 9.

Rom. 11. 4.

haue not onely power to run if so bee that they themselves will, but they run indeed after Christ. Hee which is borne of God sinneth **N**ot: yea hee cannot sinne. Furthermore, perseuerance in faith doth wholly depend vpon Gods will, as these words of *Paul* doe shew: *I haue reserved vnto my selfe seuen thousand men, which haue not bowed the knee vnto Baal:* And those which doe truly belecue, haue receiued of God both power to perseuere in grace, if they will, and also will to doe that which they haue power to doe. So *Augustine*: *There is in vs by this grace of God (which is by Christ) in receiuing of good, and in the constant keeping of the same not onely*

only power to doe that which we will, but will to do that which we haue power to do. Therefore those that doe truly beleue cannot but perseuere.

Obiect. I. Isaiah 5.3. O Inhabitants of Ierusalem, & ye men of Iudah, iudge betwene me and my vineyard: what could I haue done any more vnto my vineyard that I haue not done vnto it? Why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes? These Iewes therefore had the helpe of God which was thoroughly sufficient vnto conuersion and the leading of a life acceptable to God. *Answer:* God speaketh in this place of the *sufficiencie of outward meanes, that is, of the preaching of his word, of his benefits, and chastisements whereby they were sufficiently invited and lead vnto saluation, but that they were of such peeuish and peruerse dispositions. God therefore did that to this wicked vineyard, which if hee had done in a good vineyard, it would haue brought forth the fruit of obedience. And heere he speaketh not of the sufficiencie of inward grace, whereby an euill vine-
yard

*So Hieron
on this
place, Lo-
quitur de
sufficiencia
externorum
in ediorum,
non interna
gratie.

yard might be changed into a good vineyard. Thou wilt say, that God then hath no iust cause to expostulate with the Iewes, that they brought not forth fruit; because he gaue them not grace to repent and bring forth fruit which could by no meanes bee had, if he doe not giue it. I answer, that God could not iustly haue expostulated with the Iewes, if hee had owed them grace, and being bound to giue it had not giuen it: if they had not cast away the grace which they receiued in their first parents by which they might haue brought forth fruit beſeeming repentance. If he had denied them being anew desirous to receiue the grace which now is lost: But God is bound to no man: and wee haue cast away that grace which was bestowed in *Adam*; And wee doe not desire nor care for it being cast away: therefore God doth most iustly expostulate with vs, if we bring not forth fruit.

Obiect. II. Matth. 23. 37. How often would I haue gathered thy children together, and thou wouldst not. How did Christ will, and so will that he complaineth of those who would not, if hee had not through
his

his helpe made them able will, whom he knew could not will? *Answer.* Christ is heere said to haue willed to gather them together not by the will of his good pleasure, which may neuer be resisted, but by his signifying or reuealed will. For hee is said to will to gather all vnto himselfe, because by the preaching of the word hee calleth all in commune vnto saluation, and prefixeth to himselfe this end of preaching, that they should commit themselves to his protection and fidelitie. By this will therefore hee may will to gather the Iewes together, though in the meane time hee doe not helpe them, that they themselves may be able to will. And he doth also iustly complaine of those that will nor, because mens impotencie to that which is good, and their bondage vnder sinne, whereby they are made to nill, and vnable to will that which is good, cometh not from the Creator, but from him who of his owne accord fell away from the Creator. Secondly, I say that *Christ* is heere said to *haue willed*, not as hee is God effectually mollifying and conuerting the hearts of men, but as he was a minister of the

*Voluntate
beneplaciti.
volun. signi.*

Rom. 15. 8, the circumcision, whiles hee sought the conuersion of the Iewes by preaching. A place altogether like is in *Act. 7. 51.* where the Iewes are said to *haue rushed against or resisted the holy Ghost.* But these words are to be vnderstood, not in regard of the inward and effectual operation of the spirit, but in respect of the outward ministry of the Prophets. It pleased *Lumbar* also to interpret this place: *How often would I haue gathered thy children, and thou wouldst not?* thus: So many as I haue gathered together, I did it by my effectuall will, thou being vnwilling.

Lib. 1. dist.
46.

Object. III. *Reuel. 3. 20.* *I stand at the dore and knocke, if any shall open it vnto me I will come in vnto him.* Therefore all, at whose dore Christ knocketh, haue sufficient grace whereby they are able to open if they will. Hee is vnwise that knocketh at the dore, if he know assuredly that there is no bodie within that is able to open it.

Answer: This place fauoureth not vniuersall grace, for these at whose dore Christ knocketh are those which belecue and are conuerted: and hee knocketh at their hearts, partly by his word, partly by afflictions,

afflictions, that hee might stir vp their languishing faith, and increase and confirme his fellowship with them. You may read the like in Cant. 5.1.2. Open vnto me my sister, my loue, my doue?

Tenthlic, this platforme disagreeeth with it selfe. For it saith that God doth conferre vnto all men all the helps of nature and grace, and that he is not wanting to any so, but that he may obtaine saluation. Error 10.

But I say, and that out of this platforme, that God is wanting to some offenders; because he giueth them onlie a power to perseuere in faith if they will: or

(if you had rather) a power to will to perseuere, and maketh the not to perseuere actually and indeed. Posse velle perseuerare.

And vnlesse this grace be giuen, it is not possible, that anie should obtaine saluation by perseuering. For it is a most sure rule: A man doth not that good thing, which by grace he is able for to doe, vnlesse God make him to doe it, as he hath made him able to doe it if hee will. Therefore hee, to whom the verie act of perseuerance is not giuen, being smitten with the violence of some grieuous temptation, without delay

lay will fall away from faith and shall bee damned.

Error II.

Aug. cont.
Iul. Pelag.
lib. 3. cap. 3.

Lib. de grat.
& lib. arb. 1
cap. 16.

Lastly, this hypothesis or platforme is but the varnishing and fresh trimming o-
uer of certain opinions, which the Church
in former ages did condemne. The Pe-
lagians taught that all men were redee-
med by Christ, but not made free: because
god distributed his gifts according to the
capablenes of the which came to receiue
them. The same did *Fauftus* the Pelagian
also affirme: *How hath God* (saith he) *re-*
deemed all the world? doe wee not see men to
time still in their sinnes. How shall wee thinke
that they are ransomed Whom wee doe see
still to continue captiues? Let vs gather that
which is here ment by vsing a similitude; as
for example: If any embassadour or priest
purposing to make intercession for a citie ta-
ken by warre, shall bestow a very great ran-
som, and set free from his seruitude who is
the chiefe Commander, all the multitude
which is in captiuitie, in so much that they
are altogether deliuered from all constraint
or necessitie of bondage: and then if happily
either their vsuall delight, or some soothing
flaue; shall so instantly vrge some of the cap-
tines,

times, as that euery one turning seruant and
 slane to his owne Will, shall refuse that free-
 ly bestowed benefite: shall we say that the
 contempt of the unthankfull captiue hath
 lessened the estimation of the ransome? or
 that he which refuseth libertie, doth any way
 diminish the good will of him that ransometh?
 surely no. For euen as hee which returneth
 may be well accepted with him that doth
 ransom him, so is hee guiltie of contempt
 who did not returne. Thus we see that the
 Pelagians did forge or frame a redemp-
 tion through Christ, without deliuerance.
 And what else doe they who publish in
 their pamphlets, that all and euery one on
 Gods part are redeemed, but not saued,
 because they will not belecue? And now
 let vs heare the confutation of this opi-
 nion. Augustine saith: You say they are re- *Cont. Iul.*
 deemed, but they are not deliuered; they are *lib. 3. cap. 3.*
 washed, but they are not clenfed —: these be
 your monstrous opinions —: these are the pa-
 radoxes of the Pelagian heretikes, &c. but I
 pray thee tell me how can this redemption be
 vnderstood, if he doe not redeeme from euill,
 which redeemed Israel from all their sinnes?
 for

for where soeuer we make mention of redemption, there also is understood a ranfome: and what is that but the precious blood of the immaculate lambe Christ Iesus? and concerning this ranfome, Why should we aske any other, wherefore it was giuen? let him that gaue the ranfome, let him that paid the price make the answer. This he, saith he, my blood which is shed for many for the remission of sinnes. Proceede, I pray proceede, and as you say in the Sacrament of our Saviour, men are baptized, but they are not saued: they are redeemed, but they are not delivered: — so say you also; Christs blood is shed for them for the remission of sinnes, but they are clesed by the remission of no sinne. They are wonderfull, strange, and vnttrue things which

you affirme. * Concerning the redemption of Christs blood, by reason of the exceeding errors which haue growne in respect thereof, in so much that some, euen as their owne writings doe witnesse, doe hold that it was shed euen for those vngodly ones, who from the beginning of the world vntill the passion of our Lord, were dead in their vngodlinesse, and punished with eternall damnation, contrarie

* Concil. Valent. Anno
851. cap. 4.

to that saying of the Prophet: O death, I will be thy death, and thy sting O Hell: we do decree that it ought simply and faithfully to be held and taught, according to the Euangelicall and Apostolicall truth, that we iudge that this ransom was giuen for them, of whom the Lord himselfe saith: Euen as Moses lifted up the Serpent in the wilderness: so must the Sonne of man be lifted up, that every one which beleueth in him may not perish, but haue eternall life. So God loued the world that hee gaue his onely begotten sonne, that every one that beleued in him might not perish, but haue euermlasting life. And the Apostle saith, Christ was once offered for the taking away of the sinnes of many.

Prosper ascribes this platforme of generall grace vnto the Pelagians. This is ^{Epist. ad} August. (saith he) their very opinion and profession: That Adam sinning, every man sinned, and that no man is saued by his owne workes, but by the grace of God in regeneration. And yet that the reconcilement which is in the sacrament of Christs blood, is without exception offered vnto all men, so that whosoener will come vnto faith and baptisme may be sa-

ued, and that God did foreknow before the creation of the world, who should beleene, or who should remaine in that faith, which must afterward be propped and helped by his grace, and that hee predestinated them vnto his kingdome, who being freely called, he foresaw that they would be worthie of election, and that they would depart out of this life making a good end. And that therefore euery man is promoked to beleene and doe good by godly institutions, that no man may despaire of the attaynement of eternall life, seeing that there is a reward prepared for a voluntarie deuotion. The difference I confesse consists in this, that the Pelagians doe either wholly ascribe vnto nature the abilitie to do well, or else partly to nature, and partly to grace; but this platforme ascribeth all things wholly vnto grace, which indeede is very right: but whilest they goe about to ordaine vniuersall grace, they doe not free themselues, but are rather more entangled. For most true is that saying of Peter Martyr: Whilest these men make grace so common to all, they turne
 Loc. Com. grace into nature. And I would willingly be

be certified, whether they who haue receiued this grace, be regenerate or no: if they be regenerate, then all men are regenerate: if they bee not regenerate, then haue all men power to belecue and to attaine saluation if they will, yea euen whilst they remaine vnregenerate. But this power, if it bee in man before his conuersion, will not differ much from nature. And if so be that grace extend as farre as nature, wee must not pray more for grace than for nature: neither neede wee any more pray for the conuersion of vnbeleeuers, because it is in their owne power, by reason of generall grace, to be conuerted if they will. *Prosper* also ascribeth this platforme to the Pelagians in these verses: *Lib. car. de ingratis.*

*Thus we determine of that grace that makes
 Vs Gods owne people, and to him full deere:
 But yee affirme that no man it forsakes,
 But that the world from sinne it freeth cleere
 And passing none, doth proffer meere saluation
 To all without exception; yet they come
 Guided by their owne list to this vocation,
 And motions of the mind, directing some,*

To the embracing of that offered light
Which vnto all that will, doth cleere the sight.

But afterwards he condemneth it in this sort:
Lets see how you can prooue, that Christ his grace
Proffers Gods kingdome and true blessednesse
To all men borne, letting none ouerpasse,
To Whom it granteth not this happinesse.
Whē euen at this time thorough the whole Worlds frame
And compasse of the earth, wherein we liue,
Christ Gospell is not knowne, nor yet his name;
I cannot say but that he could it giue
Euen at the first, to all that breathe on earth
Or eue in this World receiued birth.

And againe he saith :

If no man bee Whom he will not redeeme,
No doubt but that his will shall be effected,
But of a greate part he makes no esteeme,
Who in infernall darkenesse liue reiected.
Now if the diuers motions of the mind,
And a peculiar perfect libertie
Doe make a different cause, to all mankind,
Gods will most free from inabilitie
Eiher receiueth strength, from humane pleasure
Or wanteth strength, when will attaines that treasure.
And

And againe; hee answereth the Pelagians, who
say that by willing it wee are able to attaine
Gods grace, or else to resist it by nilling it, af-
ter this manner:

*How falls it out that this almightie grace
Which saueth all, reiects the works it wrought,
When neither cause, condition, time, nor place
Can for a hindrance thereunto be brought?*

And againe:

*What would you say when you doe plainely see
How Christ his grace in twins a difference makes,
And those who at one time conceived be,
And whom the world into her bosome takes
It doth distinguish, granting one heauens blisse,
The other Hell, where grieve and horror is?
To say the will directs, you speake amisse.*

And againe:

*No man can hold them iustly culpable
Or guiltie of this sinne to Whom Gods might
Did neuer shew it selfe so fauourable
As to appeare, no not in glimmering light.*

Faustus the Semipelagian accused the *Lib. 1. de lib.*
Catholiques, in that they said that our *arb. cap. 19.*

*Prosper. ep.
ad August.

Lord Iesus Christ did not take upon him mans flesh for all men, nor died generally for all. And on the other side the Catholiques accuse the Pelagians, in that they say that God repelleth none from eternall life, but is Willing,* indifferently that all men* should be saved and to come vnto the knowledge of the truth. And againe: that they say that our Lord Iesus Christ died for all mankind, and that no man is vitterly exempted from the redemption of his blood, although he leade all this his life estranged from him: because that the sacrament of Gods grace appertaineth vnto all men: wherby many are not therefore regenerated: because they are foreknowne, that they haue not a Will to be regenerated; and that therefore on Gods part, eternall life is prepared for all men: but in respect of the freedome of the Will, they say that they onely attaine everlasting life, who doe of their owne accord beleene. And againe they say, that they will not admit of that exposition of that saying, which is alledged out of Augustine: which is, that unlesse hee Will haue all men to be saved. And againe: not onely those which appertaine vnto the number

1. Tim. 2.

ber of the saints : but all men altogether, without exception of any.

I wish also that thing were marked : *Hilar. epist. ad August.*
namely that the Catholiques are accused by the Pelagians, that vnder the name of predestination they did establish a certaine fatall necessitie : and that they made a kind of violent preordination. Which accusation hath also been laid against vs. And the like crime sheweth the like cause.

Lastly, this platforme doth passing well agree with that doctrine concerning predestination, which is generally maintained in the schooles, and Synagogues of the Papists: yea verily to speake the truth, it seemeth to bee borrowed euen from thence. For if we well consider of the matter, what else hath *Pighius* taught? What else hath *Catbarinus* maintained? and else at this day doe the grosse fat Monckes maintaine? who imparke Gods actions in the case of predestination, within these pales. First, say they, God foresaw the natures and sinnes of all men. Then prepared he Christ the redeemer; Afterward,

he willed for the merit of Christ foreseene to bestow sufficient helpes of Grace vpon all men, whereby they might bee saued through Christ: And hee would it euen in this, so much as in him was, that all men might bee saued, his will preceding. Lastly, he did mercifullie predestinate those, whom he did see would end their liues in Gods fauour: and hee did iustly reiect other some, either for originall or actuall sins, in which he foresaw they would end their liues.

A Corolarie, or addition.

*A most certaine theoreme or
vndoubted truth.*

GOD HATH NOT REVEALED

Christ vnto all and euery man,

10 OC 61

The Prooofes.

This is euident by Scriptures and experience. *Isai. 52. 14. That which hath not bin told them, shall they see, and that which they haue*

haue not heard, they shall understand. *Isai* 55. 5. Behold thou shalt call a nation, which thou hast not knowne: and nations that knew not thee shall run vnto thee. *Isai* 65. 1. I haue bin sought of them, that asked not before, I was found of them, that sought me not. *Osee* 1. 10. And in the place where it was said vnto them, Ye are not my people. *Osee* 2. 23. I will haue mercy vpon her that was not pitied, and I will say to them which were not my people, thou art my people. *Act.* 14. 16. God in times past suffered all the Gentiles to walke in their owne waies. *Act.* 7. 30. And the time of this ignorance God regarded not, but now he admonisheth all men euerie where to repent. *Rom.* 16. 25. 26. To him now that is of power to establish you according to my Gospell and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secret since the world began, but now is opened. *Colos.* 1. 26. 27. Which is the mystery hid since the world began and from all ages, but now is made manifest to his saints, to whom God would make knowne what is the riches of this glorious mysterie among the Gentiles. *Eph.* 2. 12. Yee were at that
time

Ans.

time without Christ, and had no hope, and were Atheists or Without God in the world. Ephes. 3. 5. The mysterie of Christ in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles. Psal. 147. 19. 20. He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israel: Hee hath not dealt so with enery nation, neither haue they knowne his iudgements.

*Last, lib. 7.
cap. 2.*

*Eus. entium
miserere
mei.*

The most wise Philosophers among the Gentils haue indeed smattered many things of God: but in the meane time what say they of Christ? why should they bee so exceeding silent in this point, if Christ were reuealed vnto all? Socrates being readie to die said, I depart out of this life, and they doe line with whom I am thoroughly to pleade my cause: whether it bee good the immortall Gods doe know: and indeed I thinke no man knoweth: And we owe (saith he) O Crito a coeke to Aesculapius to pay the price of the potion. It is reported that Aristotle being readie to die, cried out, O thou which art the chiefeest thing of all things which are, haue mercie vpon me.

The

The Gentils knew not God that great benefactour, and therefore sained vnto themselues certaine sauours, *Castor*, and *Pollux*, and *Hercules*, called *ANAXIMANDER*, that is, a helper in distresse, or repeller of euils; and *Aesculapius* the Physitian. *Solinus* saith, that there is not as yet any of the Gentiles found, who hath attained vnto the height of felicitie, and may iustly be accounted happy. *Albinus* speaketh thus: *When such like questions are propounded, why one is iudged thus, and another after another manner, why this man is blinded God gining him ouer, and another enlightened through Gods assistance, let not vs presume or take vpon vs to iudge of the iudgement of so great a Iudge, but with trembling let vs crie out with the Apostle, O the depth.*

*Collectar. 3.
cap. 7.*

Confessarie I.

The promise concerning the seede of the woman belongs not to all and to euery one: For a promise to whom it is not reuealed, is not actually a promise.

Confessarie II.

Howsoeuer the redemption, that is by Christ,

Christ, belongeth vnto all, yet it belongs not to all and to euerie one. For a benefit to be perceiued or receiued by a supernaturall faith, if it bee not reuealed, is no benefit.

Confectarie III.

Vocation and vniuersall saving grace belongs not to all and euery particular person; for God calleth vs by reuealing and offering Christ to vs.

Confectarie IIII.

*Contempt and of priuatiue infidelitie is not the
of the Gos- square and rule according to which God
pell. hath ordained and disposed his predesti-
nation: because there be very manie that
neuer so much as heard of Christ; in whom
therefore there is neither faith in Christ,
nor priuatiue infidelitie, or contempt of
the Gospell. 10 00 61

Trini-vni Deo gloria.

FINIS.

This

For Tho^s Ashe

For No^o 733 Ashe.

To

All Somebody if you
can find him in the gift
of Monmouth the 22nd
VMS





To

Thomas Ashby
zu Wolverhampton
Leichsmittel
der

1700
1701
1702

James G. Thompson

Nov. 18. 1877

1877

Willm^t Speckley
67 of Hsbe. aged 75
1744

Willm^t Speckley
67 of Hsbe. aged 75
1744

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